

## Adenauer landslide

As late as Sept. 3, an editorial writer in the Washington Post wrote: "Don't uncross your fingers yet, but the chances that Dr. Adenauer will squeak through in the German elections now seem fairly bright." Feeble optimism, indeed, but perhaps it was about as far as any foreign observer would have gone before Sept. 6. When the returns were all in on the elections which put 487 members into the Bundestag (the lower house), it became evident that Adenauer did not squeak through—he roared in. Here is the picture:

	Total Vote		Per-centage		Seats
	1953	1949	1953	1949	
Christian Democrats ....	12,440,799	7,359,084	45.2	31.0	244
Free Democrats .....	2,628,146	2,829,920	9.5	11.9	48
German Party .....	897,952	939,934	3.3	4.0	15
Social Democrats .....	7,939,774	6,934,975	28.8	29.2	150
Refugee Party .....	1,614,474	.....	5.9	...	27
Communists .....	607,413	1,361,706	2.2	5.7	...
Bavarian Party .....	465,552	996,478	1.7	4.2	...
All-German People's Party	318,323	.....	1.2	...	...
German Reich Party.....	295,615	.....	1.1	...	...
Center Party .....	217,342	727,505	0.8	3.1	3
National Rally .....	71,032	.....	0.3	...	...
So. Schleswig Voters Assn.	44,633	75,388	0.2	0.3	...
Totals .....	27,541,055	21,224,990	.....	.....	487

It was expected that the Communists would lose heavily, but hardly any observer thought they would be completely routed. Even more unexpected and heartening was the repudiation of the neo-Nazi German Reich party which had made so much noise that many feared a resurgence of real Nazism as a gathering political force. What coalition Adenauer will form is to be seen, but with the Free Democrats' 48 seats and the German party's 15, he will command 307 seats in the Bundestag. It is probable that he will also invite the Refugee party, with 27 seats, to join the coalition. Adenauer is firmly in the saddle, much to the chagrin of the Kremlin and the joy of Washington. No less than 86.2 per cent of the voters went to the polls.

## Wind-up of Operation Big Switch

With the conclusion of Operation Big Switch on Sept. 6, we join the parents, relatives and friends of 3,597 American PW's in giving thanks to God for their safe return. The joy and satisfaction over the completed prisoner exchange, however, is not undiluted. It would have been naive to expect that the Communists would treat the UN PW's according to the norms laid down by the Geneva Convention. Nevertheless, most Americans were probably totally unprepared for the tales of horror many of our soldiers brought back with them. They spoke of barbarously inhuman treatment, of being kept in solitary confinement for months, of being questioned interminably and of germ-warfare "confessions" wrung by torture out of Air Force officers. The physical condition of some proved that the Reds had carried out the original exchange of the sick and wounded last April in bad faith. What is worse, we have evidence that even now, with the prisoner exchange supposedly completed, the Reds are still holding back some PW's. On Sept. 9 the Allied members

# CURRENT COMMENT

of the Korean Military Armistice Commission demanded an accounting of 3,404 unreturned UN prisoners, including 944 Americans. This estimate is based on reports from freed captives, Red propaganda broadcasts and letters from the prisoners. Furthermore, even if this number is accounted for, there would still be a considerable discrepancy between our "missing" lists and the Communist prisoner list. The prisoner-exchange story has not created a confident atmosphere for the forthcoming Korean political conference. Perhaps those who feel that all that is needed for a permanent Korean settlement is sweet reasonableness on the part of the United States and South Korean President Syngman Rhee should ponder this discouraging tale of Communist duplicity.

## The Vietnamese Catholic's dilemma

Sober second thought prompted the nationalists in the Indo-Chinese state of Vietnam to disavow the violently anti-French manifesto they signed on Sept. 5. The hasty repudiation did not stem from any desire to propitiate Vietnam's colonial masters. The declaration had come at a very inopportune time—just as Bao Dai, Vietnam's Chief of State, and his Premier, Nguyen Van Tam, were about to negotiate in Paris the question of complete independence from France. The manifesto might therefore well have compromised at the very outset the discussions the nationalists seek to influence. Such men as Bishop Ngo Dinh Thuc, one of the spiritual leaders of Vietnam's two million Catholics and a signer of the inflammatory document, are not likely to change their ideas on the solution of Indo-China's problem overnight. The bishop has for years been in the forefront of Vietnam's fight for independence. In an article in the Feb., 1951 issue of *World-mission* he accurately summed up the Indo-Chinese Catholic's dilemma. The present Government, he stated, "thwarts the interests and welfare of the people . . . On the other hand, to fight on the side of Ho Chi Minh . . . would strengthen the Communist grip." The solution, the bishop concluded, is to give Vietnam an independent dominion status within a French-Vietnamese Commonwealth. Only then will the Vietnamese fully cooperate in liquidating the Red menace from within and help the free world "stem the tide of communism pouring down from Red China."

### **Catholics at ease in India**

Several months ago Dr. Kailath Nath Katju, Indian Home Minister, caused consternation among his country's seven million Catholics by publicly stating that it was India's "policy" to limit Christian evangelical work to natives (AM. 5/23, p. 207). If such a policy were carried out it would seriously affect the future of the Church in India, which depends so heavily on foreign missionaries. India's Catholics, however, can now breathe a little easier. In a more recent statement to a Methodist conference, reported in a Sept. 7 NC News release, Dr. Katju gave evidence of a change of heart. Besides lauding the work of Christian missionaries, the Home Minister said:

There is no desire that any educational, medical or any other institution, established for the promotion of social welfare of the community, let it be the Indian community as a whole or not, should suffer from want of proper assistance by missionaries. We want them here because the Christian religion is a noble religion and I think that its message should be made available to every Indian citizen.

As a matter of fact, this is the only "policy" India can possibly follow consistently with Article 25 of her constitution. This guarantees all persons, whether citizens or foreigners, "the right freely to profess, practise and propagate religion." It is certainly the only "policy" in accord with traditional Hindu concepts of tolerance.

### **Integrating propaganda and policy**

There have been two schools of thought on the subject of "psychological warfare" in Washington. One of these called for an independent agency specially organized for this object; the other held that this kind of political offensive does not exist as such and cannot be separated from effective leadership and soundly conceived foreign policies as a whole. A hint which side the trend was favoring came when Dr. Robert L. Johnson, one of the patrons of the former concept, resigned on July 6 from his post as head of the International Information Administration. The final outcome was decided on Sept. 3 when President Eisenhower set up a new body to be known as the Operations Coordinating Board. This is a five-member group

AMERICA — National Catholic Weekly Review — Edited and published by the following Jesuit Fathers of the United States:

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to be chairmaned by Under Secretary of State Walter Bedell Smith and reporting to the National Security Council. It supplants the old Psychological Strategy Board and will strive to coordinate various aspects of our security program, including propaganda planning. A White House statement said that the new procedure will guarantee that the national security policies make their maximum contribution to the attainment of security objectives and "to the particular climate of opinion the United States is seeking to achieve in the world." The director of the U. S. Information Agency is not a member of the new Board, though he may be called in for consultation on occasion. Since the Declaration of Independence this country has manifested its "decent respect for the opinions of mankind." The new body should help to insure that our motives and intentions are not misconstrued abroad.

### **Keeping U. S. Communists out of UN**

In its decision of Aug. 21, ordering the reinstatement of four Americans and financial compensation to seven others who had been summarily fired by the Secretary General a year ago, the UN Administrative Tribunal in Geneva presented a serious problem to the United Nations and to the United States. The UN's top administrative panel held that the dismissals were illegal in that they were not based on any grounds recognized by the Staff Regulations. The decisions were rendered separately but the argumentation in each was similar. In the case of Joel Gordon, for instance, who was dismissed on October 22, 1952 after he had refused to answer questions before a congressional subcommittee, the tribunal rejected the Secretary General's contention that this refusal of itself constituted either "unsatisfactory service" or "serious misconduct," which are the only recognized grounds for summary dismissal of those with permanent contracts. The tribunal pointed out that invoking the constitutional privilege had not given rise to subsequent legal proceedings and that the nature of the "serious misconduct" was so disputable that the Secretary General himself granted termination indemnities. It also declared that the advisory opinion of the special panel of three jurists, which had found that sufficient grounds for dismissal existed, had disregarded the nature of permanent contracts. In any case, it is curious to note, the Secretary General did not advance the arguments of the panel when pleading before the tribunal. What all this adds up to is that, as it stands today, the Secretary General cannot discharge Americans working for him simply for refusing to answer loyalty questions put by congressional committees. This is a situation the coming General Assembly should rectify without delay.

### **Fred M. Vinson: American par excellence**

A Senatorial admirer of Fred M. Vinson, whose sudden death from a heart attack on Sept. 8 at the age of 63 created a gap in American public life wider than the vacancy in the Chief Justiceship, once said of him: "He never walks around a fight. He goes right into

the middle." One sign of the man's greatness was that, together with such courage, he combined an almost unequal talent for mediation. The more one ponders Mr. Vinson's career the more one realizes how fully he embodied the virtues America looks for in its civic leaders. Through his own and his mother's determination (his father had died), he surmounted the obstacles of poverty to win the highest academic honors in the history of Centre College, Kentucky, in the liberal arts and law. In Congress (1923-29; 1931-38), by unremitting hard work, he made himself one of the top authorities on tax legislation in the House's history. He failed of re-election in 1928 because he openly fought the bigotry which opposed Alfred E. Smith for President. He gained judicial experience on the U. S. Court of Appeals in the District of Columbia (1938-43), forsaking its lifetime security to serve his country successively as Director of Economic Stabilization, Federal Loan Administrator, Director of War Mobilization and Reconversion, and Secretary of the Treasury. He therefore brought to the Supreme Court over which he presided (1946-53) an almost unparalleled experience of the problems and pressures of our national Government. His judicial opinions were characteristically unideological and of a piece with his tranquil, courageous moderation and devotion to his country. Socially, even athletically, abstemious (despite his early talent in sports), Fred Vinson left behind him a career of public service on which younger Americans might well model themselves.

#### Movie producers stand by the Code

One by-product of the Legion-condemned *The Moon Is Blue* has been good. The controversy over the film gave rise to the rumor that the Motion Picture Association of America was going to junk the Motion Picture Production Code. Eric Johnston, President of MPA, called a special meeting of the MPA Board of Directors on Aug. 20 and issued a statement that

... the Board has reaffirmed its firm and whole-hearted support of the Code ... the Code has nothing to do with "styles" or changing customs. It is a document that deals with principles of morality and good taste. These are changeless.

Ten of the largest movie producers in the United States voluntarily subscribe to the Code and have reaffirmed their support of it in the face of talk that it would be streamlined or abandoned. It is worth noting that United Artists, producers of *The Moon Is Blue*, are not members of MPA and that no MPA member has exhibited the film. Mr. Johnston is reported as negotiating with UA with a view to the firm's joining MPA. Three observations seem called for. First, the Code is not, as many seem to think, something imposed on the movie industry from the outside. It is a form of voluntary self-regulation to which most of the industry subscribes. Second, the Code does a good job, by and large, in keeping producers toeing the mark. Last, if all producers, and

especially prominent ones like United Artists, were to join MPA and adhere to the Code, there would be fewer occasions for the censoring of films like *The Moon Is Blue*. Mr. Johnston's concern, under the Code, for morality and good taste is heartening. We hope it proves contagious.

#### Stock-sharing plans

Stock-sharing for employees, an idea of obvious merit, was until recently something most employers wouldn't touch with a ten-foot pole. Things seem to be changing. The New York Stock Exchange reported on Sept. 4, in its reissued booklet *Stock Ownership Plans for Employers*, something of a boom. Confining its study to corporations with stock registered on the Big Board, it revealed that whereas there were only six such plans operating in 1950, now there are forty. Business journals month after month have been reporting similar developments among businesses whose stock is not sold on the Exchange. The Exchange's booklet details plans in effect among such companies as American Telephone and Telegraph, Bridgeport Brass, Westinghouse Electric, Inland Steel and Pittsburgh Plate Glass. Two major problems all met were: 1) how to make workers want to buy stock in the business they work for, and 2) what to do if the market declines. The first problem is especially understandable if you contrast the immediately expendable dollars in the weekly pay envelope with the long-awaited year-end dividends. This problem is met in a variety of ways. The most important aim at sweetening purchases by such devices as buying-in below the market price, some degree of employer matching of employee subscriptions, bonus shares, easy exit from the plan and so forth. The problem of a market slide can be a nightmare, for much union opposition to stock-sharing rests on a belief that when the stocks drop, their members would have been sold a bill of goods. Managers, frankly acknowledging this risk, can only point to the underlying soundness of the business. Thus far workers buy the idea—partly, management thinks, because they are coming to feel that the business they work for and its future are theirs.

#### Tax collectors at your door

The 18-per-cent rate of tax evasion turned up by the Bureau of Internal Revenue in its first two-day investigation through New England in mid-August is worth some thought in terms of the plight of the French tax collector. In that economically convulsed land, according to an account written for the New York *Times Magazine*, Sept. 6, by René Sedillot, general editor of *La Vie Française*, "The Frenchman enters the world and leaves it a bad taxpayer. The public treasury is his enemy, taxation his horror." Many reports confirm M. Sedillot's accusation that this antipathy to taxes has broken every French regime. By contrast the American taxpayer is a paragon of civic virtue. Yet we cannot be complacent. The Commissioner of Internal Revenue, T. Coleman An-



draws, reports evasions wide-spread enough to warrant adding another thousand investigators. A Midwest city showed one out of seven small businesses delinquent to some extent. Some investigators will pursue these evasions. Others will comb deductions claimed as business expenses; here, an unconscionable assortment of dodges has already been turned up. The Frenchman fails as taxpayer, according to M. Sedillot, because "every Frenchman lives for himself and not for the body politic." The American, on the other hand, seems impressively aware of his obligations in justice to the community. This sense of community morality, more widely shared, can ensure justice and fairness as we address ourselves this year to the over-all problem of reworking our tax structure. Inevitably there will be groans over the burdens; but the added burden of feeling "soaked" can be minimized by remedying the obvious inequities everyone knows to exist.

### **New look at NLRB**

Rightly or wrongly, congressional conservatives blame the shortcomings of the Taft-Hartley Act, not on the Act itself, but on the way it has been administered by Truman appointees. That is one reason why they have been in no hurry to consider amendments to the law, not even those recommended last fall by President Eisenhower. Before tinkering with the Act they want to see how it works out under administrators sympathetic to its objectives. They will have their wish in the very near future. Already two members of the five-man National Labor Relations Board (Philip Ray Rodgers and the new chairman, Guy Farmer) are Eisenhower choices, and any day now the President is expected to fill the vacancy created recently by the resignation of Paul L. Styles. That will give the Administration a 3-2 majority. Though there are some indications that Messrs. Farmer and Rodgers do favor certain changes in NLRB policy—chiefly involving secondary boycotts, unfair labor practices and jurisdictional conflicts between the States and the Federal Government—the changes which are likely to occur may be less drastic than the congressional conservatives anticipate. After all, since many of its decisions are subject to court appeal, NLRB does not operate in a vacuum. Those skeptical of sweeping charges that the old board administered Taft-Hartley with a pro-Wagner Act bias point out that its decisions stood up fairly well in the courts. It should not be forgotten, either, that the President is pledged to support a law fair to labor as well as to management. His appointees will no doubt bear this in mind.

### **Doctors and patients**

The declining personal relationship of which Fr. George writes (pp. 557-58) appears in many fields besides medicine. Large city parishes, crowded classrooms, expanding enrollments in higher education and the growth of giant industries all have the same effect—the penalty we pay for complexity and size.

### **RELIGION AND LABOR**

For many of the country's workers the long Labor Day week-end has become the last chance to pack the family in the jalopy and set out on a final holiday before the end of summer. Despite earnest efforts in Detroit and elsewhere in the Midwest, the Labor Day parade, followed by the traditional picnic and floods of oratory, seems to be a vanishing phenomenon. Nowadays much of the Labor Day oratory has a sacred character and is listened to at Labor Day Masses.

To chronicle all the Labor Day Masses in the country, with due mention of the celebrant and the preacher of the occasion, used to be a fairly simple journalistic operation, but not any more. A magazine of this kind no longer has the space to do a complete reporting job.

For exactly ten years now, the Labor Day Mass has been a fixture in Manhattan's famous St. Patrick's Cathedral. It is a settled custom in Chicago's Holy Name Cathedral, also. Other places where the Labor Day Mass is well established are Columbus and Indianapolis, and the bustling industrial cities of Gary, Cleveland and Buffalo. On the Pacific Coast, such Masses are annually celebrated at San Francisco, Los Angeles and San Diego. This year Philadelphia had its second Labor Day Mass, with Archbishop O'Hara presiding in the sanctuary and preaching the sermon, and Washington its first. The celebration in the nation's capital was especially noteworthy. Archbishop O'Boyle offered the Mass before a distinguished audience in the Shrine of the Sacred Heart and Fr. George Higgins, assistant director of the Social Action Department, NCWC, preached the sermon. After the Mass, the Secretary of Labor, Martin P. Durkin, placed a wreath at the statue of Cardinal Gibbons, which stands in a park fronting the Shrine.

All these masses testify to the Church's abiding interest in the labor movement. They testify, too, to a concern that Catholics who are trade unionists be good trade unionists—men and women, that is, equally well prepared to defend their rights and to discharge their duties.

Another manifestation of this concern, which it is timely to note here, is the labor-school movement. Over the next few weeks Catholic labor schools will be opening their doors to new groups of "students" and a new "academic year" will be under way. From time to time one hears remarks that this exacting educational endeavor scarcely shows results commensurate with the effort involved. In some cases this may be true, but for an optimistic report on labor-school work, the reader is referred to *Thirteen Years in a Labor School*, a very readable booklet just published by Radio Replies Press, St. Paul 1, Minn. (Single copies, 50 cents). In it Fr. Thomas Darby, a veteran laborer in this field, modestly recounts the achievements of the New Rochelle Labor School in New York's Westchester County. It is an instructive and heartening story, one that will enlighten the ignorant and at the same time cheer the faint of heart. B.L.M.



## WASHINGTON FRONT

Anguished cries are rising along the Potomac at the continuing reduction in Federal payrolls being made by the Eisenhower Administration. However welcome these cuts may seem to taxpayers out across the country, businessmen, from department store owners to night-club operators, are bemoaning the disappearance of lush times. Probably nowhere are the Eisenhower promises of the last campaign being more surely kept than in whacking down the size of Government bureaus. The separation rate has held to a pace of about 20,000 monthly in the whole Federal service, and the reduction in Washington probably totals about 15,000. Rightly Chairman Rees of the House Civil Service Committee is urging utmost consideration be given dismissed career employees.

It is natural that businessmen here should protest and inevitable that the dismissals cause inconvenience and hardship to some who must seek new jobs. Yet there isn't much doubt that in recent years many functions of extremely questionable value have been built into the Government, and some functions of solid value have been made costly by overstaffing. The President made much in his campaign of the need for reducing Federal payrolls. It can be argued validly that the country gave endorsement to this proposition as part of bringing better business administration to Washington.

Yet with all this economy in personnel and cutting of billions in Federal programs of all kinds, the Administration's goal of a balanced budget is still far enough off so that no one is ready to guess when it may be achieved. Despite all the trimming and hacking that has gone on, the current year's budget still will be close to \$4 billion out of balance on the basis of present estimates.

That means new taxes must be found in the next session of Congress to replace excise, individual income and excess profits levies which will expire. It could be extremely embarrassing politically for the Republicans, even though scheduled tax reductions become effective, to have to go out and provide other new taxes to replace them. There's been talk anew of a national sales tax, but Treasury Secretary George Humphrey is considerably irritated at reports that it is getting any more attention or study than a couple dozen other revenue-raising possibilities. It would be sure to provoke a terrific battle in Congress and would be doubtful of passage.

One of the stiffest shocks the Eisenhower team had on arrival in Washington in January was its awakening to the fact that the problem of Federal finances was vastly more serious than it had realized. Though much progress has been made, that still holds.

CHARLES LUCEY

## UNDERSCORINGS

The issue of distorted headlines and reporting raised by AMERICA's Editor-in-Chief in his July 25 letter to the *New York Times*, raised also by Norman Cousins in an editorial in the July 25 *Saturday Review of Literature* and by the *Wall Street Journal* on July 29, was the subject of a five-page symposium in the Sept. 1 issue of the *Bulletin* of the American Society of Newspaper Editors. The consensus seemed to be that the concern expressed by Fr. Hartnett, Mr. Cousins and the *Wall Street Journal* was justified.

► As a postive means to counteract "Kinseyism," the regional congress of the Confraternity of Christian Doctrine to be held at Springfield, Mass., Oct. 10-12 will feature panel discussions on the Church's attitude toward sex. Parents who attend the discussions, said Confraternity officials, "will be able to impart sex knowledge in a calm and natural way . . . They will be able, as well, to instil into the minds of boys and girls a spirit of reverence for their sexual powers . . ."

► The Catholic hierarchy of Tanganyika, Africa, instituted early in April by Pope Pius XII, has issued its first pastoral, a 60-page booklet entitled *Africans and the Christian Way of Life*, according to a Sept. 1 Religious News Service dispatch from Dar-es-Salaam. The bishops denounced racial discrimination as a crime against justice and charity, urged the necessity of a thorough preparation of the people for self-government, and looked forward to the day when, in the Church in Tanganyika, "the pastoral staffs" will be "held by none but African hands."

► The third annual Eastern Cana Institute will be held Sept. 29-30 at the Belmont-Plaza Hotel, New York City. Details may be had from Rev. Robert A. Ford, 122 East 22nd St., New York 10, N. Y.

► Pius XII has praised (*Mediator Dei*, Nov. 20, 1947) all those who strive to make Christians "familiar with the missal, so that the faithful, united with the priest, may pray together in the very words and sentiments of the Church." Two missals which have come to our attention are: a new edition of the *St. Andrew Daily Missal* (E. M. Lohmann Co., St. Paul, Minn.), distinguished by technical excellence and very helpful explanations of the actions of the priest; *Saint Joseph Sunday Missal* (Catholic Book Publishing Co., New York), a small edition, well illustrated in color, containing a treasury of prayers and especially good pictures for the mysteries of the rosary.

► *Books for a Priest's Library*, a list prepared by Rev. Andrew L. Bouwhuis, S.J., of Canisius College, is available from the Catholic Union Store, 828 Main St., Buffalo, New York . . . The Catholic Art Association has issued a new publication for elementary teachers, *Forming the Art Conscience* (1034 Summit Ave., St. Paul, Minn. \$1).

C.K.

## Thoughts on the German election

It was universally acknowledged that the German elections (see p.585 for voting figures) were the most crucial to be held this year in Western Europe. This is evident once we grasp the fact that there can be no European settlement in which West Germany does not play a vital role. The real significance of Dr. Adenauer's magnificent victory, however, will not be caught unless it is considered on three levels—its meaning for West Germany, for the Western community and for U. S. policy.

West Germany has raised itself above a cloud of doubt and distrust to stand firmly as a nation committed to the principles of democracy. In routing the extremes of Right and Left, the German electorate has given a clear mandate to a moderate Government to continue for four years the free-enterprise system that has given West Germany its unprecedented economic recovery. The vote has been a clear rejection of neutralism and a manifesto that the Germans are willing to bear their share of the burdens to keep the West free. What is really astonishing is that the youth who voted for the first time upset all predictions about their apathy and flocked to the Adenauer banner. For the first time in twenty years German youth has had a chance to see democracy in action—and likes it.

Even more significant, perhaps, is the clear trend in German politics toward a two-party system. Dozens of splinter parties were wiped out at the polls and though some six parties will be represented in the Bundestag, the alignment between the Christian Democrats and their collaborators and the Social Democrats will for all practical purposes give Germany for the next four years a two-party system. This is unique on the Continent and might lead to emulation in other countries, notably France, whose multiple-party system makes for unstable government.

With regard to the Western community, there is no doubt that the German vote will force Italy and particularly France to take the European Defense Treaty out of the pigeonhole to which it has been consigned and start coming to a decision on it. With Chancellor Adenauer in a clear position to have the constitutionality of Bonn's ratification of the Treaty upheld by a two-thirds majority of the lower house, Germany will certainly be the first of the six EDC nations to give complete support to the European Army. France, author of the European Army idea, will thus be forced to act, unless she is willing to see West Germany emerge as the unchallenged protagonist of European integration. French fears over Bonn's willingness to be militarily strong may thus be lessened by France's desire to keep her prestige.

It is claimed that the German vote is a clear triumph of U. S. European policy. This is in large part true. Certainly the German electorate has declared that it supports Adenauer's pro-American policies. But it is

## EDITORIALS

not quite so simple as that. If the United States, heartened by Bonn's endorsement of the European Army, begins to put pressure on France to ratify the treaty—perhaps in the form of some hints that U. S. aid to France in Indo-China will be at stake—this pressure may backfire. We should let French opinion coagulate at its own rate without excessive pressure.

As Father Conway suggests in his report on p. 598, Adenauer's supreme task now lies in bending his superbly proved statesmanship to an early understanding with France, particularly on the status of the Saar.

### The FBI and States' Rights

One day early last month an organizer for the United Mine Workers named Charlie Vermillion was shot to death while driving along a Kentucky highway. Vermillion died because he persisted in the face of threats in exercising his right under Federal law to persuade mine workers to join a trade union. For exercising the same right, an organizer for the Amalgamated Clothing Workers was "pistol-whipped" last spring near Columbus, Miss., and warned that if he reported the beating he would be killed.

Incidents like these—and there have been a number of others—make one wonder what led such experienced public officials as Governors Battle of Virginia and Fine of Pennsylvania to attack the FBI at the Governors' Conference in Seattle for invading the powers of the States.

Surely these well-informed men are aware that in some sectors of the country certain types of laws, chiefly those concerned with civil rights, can be enforced only with the greatest of difficulty, if at all. They must know, for instance, that where local sentiment is hostile to the Negro or to labor, local law-enforcement officials will be somewhat less than determined about defending the rights of members of these groups as citizens. In such circumstances their only chance of enjoying the full exercise of American citizenship lies in appealing to the Federal authorities. While it is to be hoped that anti-labor and anti-Negro localities will eventually be brought around through education—in which the religious note ought to be prominent—to better attitudes, for the present and the immediate future, the intervention of the Federal Government is essential to an adequate defense of the civil rights of all our people.

What made the Governors' protest especially unfortunate was the shadow it cast on the FBI. As J. Edgar Hoover, head of the FBI, noted in a letter to the *New York Times* on August 21, his agency is not a policy-

making group but merely a service agency at the disposal of the U. S. Department of Justice. When it crosses State lines to investigate alleged violations of civil rights, it does so under the direction of the U. S. Department of Justice. Furthermore, Mr. Hoover explained, the Department of Justice itself is not free in such cases. It is duty-bound to investigate and punish all violations of the laws of the United States, among which are the civil-rights statutes. If the Governors were really concerned about encroachments on the police powers of the States, they should have directed their fire at Congress, which passed the laws, and not at the FBI, which only investigates alleged violations of them.

In recent months violence in industrial disputes has been on the increase. Sometimes, as in the coal fields of West Virginia, the workers appear to be at fault. More often the cause of these flare-ups is a new determination on the part of employers, especially in the South, to resist unionization at all costs. Since civil rights frequently suffer during periods of labor-management stress, this is no time to take pot shots at the FBI.

## Catholic students in non-Catholic colleges

The Newman Club of the University of Minnesota, under the direction of its chaplain, Rev. Leonard P. Cowley, has put us all in its debt by preparing a 41-page booklet, *Exploring Our Resources*, on Catholic students attending non-Catholic colleges and universities. This is a subject on which most of us have been "playing by ear." The Newman Club Federation, to whose 39th national convention its host presented the report, is naturally interested in accurate factual data about the students to whose needs about five hundred Newman Clubs minister.

To show how important Newman Clubs are, two out of every three Catholic collegians in this country are on a non-Catholic campus. Most of them also attended non-Catholic high schools.

Why are they in non-Catholic colleges? Replies from 600 of the 5,000 questionnaires returned (out of 25,000 mailed out) gave a variety of reasons:

### Reasons for Attending Non-Catholic Colleges:

19.5 per cent	..... "proximity"
15.6 per cent	..... "special courses"
7.2 per cent	..... "athletics"
2.6 per cent	..... "family tradition"
2. per cent	..... "scholarships"
1.3 per cent	..... "social opportunities"
19.5 per cent	..... "no special reason"

In what subjects are Catholics in non-Catholic colleges majoring? About one-third were in education; 27.4 per cent were in the liberal arts and 14.2 per cent were in business. Twelve per cent were in engineering; 8.1 per cent in medical sciences (including nursing); 5 per cent in agriculture and home economics. Only 1.1 per cent were in law.

Two-thirds reported that their parents favored their attendance at non-Catholic institutions, although most of the students knew very well that the Church expects them to attend Catholic institutions whenever possible. Almost one-third reported their parents as "neutral." These figures indicate (what has always been assumed) that collegians usually reflect the attitude of their parents in the choice of the college they attend. Perhaps in self-defense, and inconsistently with their knowledge of what the Church expects, the great majority said their pastors had not, to their knowledge, shown themselves unfavorable to attendance at a non-Catholic college.

What about the much-discussed question of harm to their faith? Most of those who replied (and the proportion replying was only one-fifth) seem to have been conscious of no attacks on their religion by professors. One-third took the opposite view, citing mostly liberal-arts courses, especially in the upper division, as offensive. Philosophy, history and (to a lesser extent) the social sciences, biology and comparative religion were the most frequent occasions for the expression of non-Catholic bias.

The chaplains themselves, taking a more serious view of the dangers, believe that no Catholic should be allowed to attend a non-Catholic college unless he or she 1) has consulted his or her pastor and 2) actively participates in the Newman Club program. These or equivalent precautions would seem to be required by the ordinary obligation of every Catholic to render remote all occasions of danger to his faith.

Now, when high-school seniors are entering their last lap, is the time to guide Catholic youths in the selection of a college. Next June will be too late.

## Soviet psychiatry

Ever since the worn specter of Cardinal Mindzenty stood before a Hungarian court and "confessed" to high crimes, men have asked what grim new secrets of psychology the Communists have learned to use in their assault on the human personality. The "brain-washing" of the Chinese Reds and the recent accounts of the germ-warfare "confessions" of Korean prisoners compounds the question. What theories lie behind Communist psychiatry?

A glimpse of the official ideology could be gained recently when Russian doctors, made the news in Vienna and Montreal. At a Vienna meeting of the World Federation for Mental Health, Dr. Nikolai I. Oserezki, of the Pavlov Institute of Leningrad, scored the use of lobotomy because, as he said, it transforms a human animal into a vegetable. At Montreal, Dr. C. M. Bykov, leader of the Soviet delegation to the International Physiological Congress, lashed out in a tirade against the "anti-scientific" psychology of Sigmund Freud. At the same time he lauded the work of Ivan Pavlov, the Russian discoverer of the conditioned reflex, who died in 1936.



Both lobotomy and psychoanalysis are forbidden in the USSR, though the ban stems, not from moral scruples, but rather from scientific and especially ideological considerations. Pavlov is the key.

In one of his well-known experiments, Pavlov repeatedly placed food before a dog while a bell rang. The salivary glands of the dog became active at the sight of the food. Later, when the food was withdrawn, the dog drooled merely at the sound of the bell. An automatic reflex had been built up and the drooling behavior of the dog could be explained by his having been "conditioned." From these simple experiments a theory emerged which "explains" the whole human personality as an intricate web of reflex reactions built up over the years by the conditioning influence of stimuli from without.

Pavlovian psychology thus jibes nicely with Marxian materialism because it makes of man a complicated physico-chemical automaton. And the beauty of the theory is that everything that has been conditioned can be reconditioned. Old reflexes have simply to be wiped out and new ones substituted. Thus "brain-washing" is designed to obliterate the old conditioning preparatory to a new one.

Lobotomy, because it attacks the brain itself, is a confession of failure. On the other hand, Freudian and all depth psychology, as Dr. Karl Stern pointed out at last year's meeting of the Guild of Catholic Psychiatrists, leaves room for the soul, and in spite of its aberrations can be rescued from materialism and Christianized.

For this reason Freud is anathema to the Communist, who has always believed that human nature is the compliant creature of environment. Manipulate skilfully enough and you can change human nature to order. Thus the bizarre climax of a Communist society will arrive only when someone like George Orwell's "Big Brother" can confidently jangle the carillon of bells and elicit from the kennel of its citizenry the proper variant of the drooling of the dogs.

## Mr. Dulles' dilemma

Criticism of Secretary of State Dulles became rather sharp about a fortnight ago. After he had made the headlines with several newsworthy pronouncements on foreign policy, he was called to Denver to confer with the President. One pro-Administration New York newspaper went so far as to proclaim in a banner headline: "IKE CALLS DULLES ON CARPET." The truth of the headline was at best doubtful; the fact that the Secretary was getting a bad press, however, was obvious.

What is the reason for this criticism? To answer this question, one must look back to Mr. Dulles' own criticism of the foreign policy he inherited. As he wrote in his *War and Peace* (1950), he thought that it lacked the "spirit" of a "great faith" in freedom. "If we do develop that spirit," he declared, "it will lead us to strengthen and invigorate" whatever pres-

ent policies were sound. It would "help us to develop new policies and programs of even greater scope and imagination."

Mr. Dulles put great hope in a "dynamic" foreign policy, in a "moral offensive," in "activating" discontent behind the Iron Curtain, in "liberation." The Dulles program called for clearer thinking, and more articulate publicizing of our thinking, about foreign relations.

Let it be said at once that the new Secretary was well fitted to add these accents to our foreign policy. He possesses a nimble mind. He expresses himself simply, clearly, directly. In public address, he immediately brings himself into familiar contact with his audience. He must find the use of these talents congenial.

Yet these very gifts incur risks. Take the Secretary's talk to the American Legion on September 2. He gave the Legionnaires a persuasive explanation of why we had "reluctantly" opposed India's inclusion in the Korean political conference. In New Delhi Indian officials seem to have been miffed at what they regarded as Mr. Dulles' telling India it had to toe the U. S. line if it wanted a voice in the Korean settlement.

Similarly, at his press conference the next day he rubbed the Italians the wrong way by saying that the United States was open-minded about alternatives to the U. S.-British-French proposal of 1948 to give all of Trieste to Italy. This looked as if we were deserting our loyal allies just when Yugoslavia was turning the heat on them over Trieste. Mr. Dulles also caused a short-lived furor in Germany by saying that the failure of the Adenauer coalition to win the September 6 elections would be disastrous for German unity.

Mr. Dulles' elaboration of our Far Eastern policy in his Legion speech, though largely unnoticed, actually trod on much shakier ground. He practically threatened to war on Red China if Mao effectively intervened in Indo-China. Here the Secretary was explicitly trying to obviate a repetition of what he said was our great mistake in Korea: our failure to warn the aggressor ahead of time that we would oppose his aggression on the field of battle.

These recent examples illustrate Mr. Dulles' dilemma: he believes we must make U. S. leadership of the free world clear and "dynamic"; yet he finds that what sounds convincing at home stirs up animosities abroad and that what looks like the common-sense next step to take may involve frightening implications from which our people may recoil.

The simple fact is that the constant adjustment of U. S. foreign policy to meet today's ever-changing challenges throws an almost superhuman burden on any Secretary of State. Perhaps at Denver Mr. Dulles will decide to rely more on the conventional techniques of diplomacy and less on the modern innovation of elaborating policy in speeches and press-conferences. If so, his fellow-citizens will understand why. For prudence is still the better part of valor.

# Social doctrine: Catholic, Protestant

Harry W. Kimball

BOTH CATHOLICISM AND PROTESTANTISM are agreed that Christian teachings have an essential bearing on social, economic and political problems. When one begins to study what has been written by Catholic and Protestant leaders, respectively, in these fields, an amazing fact stands out very clearly. Through the pronouncements of its Popes the Catholic Church has taken very carefully wrought-out positions on the social problems of the times. Protestant leaders, by contrast, reveal a great diversity of opinion. In fact, certain Protestant groups feel very strongly and even bitterly about the utterances of other Protestant groups. Ordinary Protestant laymen trying to find out what their churches are teaching are tossed violently to and fro upon conflicting winds of opinion.

## THE CATHOLIC CHURCH AND THE ECONOMIC ORDER

In *Quadragesimo Anno* by Pope Pius XI, issued in May, 1931, the position of the Catholic Church on the reconstruction of economic society is set forth in detail. It faithfully interprets the teachings of Leo XIII forty years before in *Rerum Novarum*. These letters are concerned primarily with "the welfare of the masses of the needy," for "the rich have many ways of protecting themselves." The truth of this short statement is proven by a recent newspaper heading: "Top fifth in the country get about half the income."

Both Popes defend property rights as against Marxist socialism. Yet they insist that there should be a better distribution of wealth. The obligation of every person to use that "portion of his income which he does not need to live as becomes his station" in charity and beneficence is emphasized. The perfect order which the Catholic Church proclaims is one "which places God as the first and supreme end of all created activity and regards all created goods as mere instruments under God, to be used only in so far as they help towards the attainment of our supreme end." Pope Pius XII has elaborated these teachings in numerous pronouncements.

Every Catholic can be expected to know that here is the teaching of his Church, summarized and promulgated for his instruction by the highest authority. Here is the voice of Catholicism, and the voice of God. In these papal encyclicals and in many episcopal statements regarding a Christian social order are to be found teachings which are notable not only for the application of Christian thought, but also for their sound common sense. The Popes have pointed out the evils of monopoly; they have demanded an

Dr. Kimball, pastor emeritus of the Evangelical Congregational Church, Needham, Mass., believes that disunity among Protestants on social doctrine contrasts unfavorably with the unity of Catholic social teaching. After his first article in *AMERICA* (1/6/51) he received over a hundred commendatory letters. Readers may possibly find more to disagree with in his present article.

adequate wage and adequate leisure for the worker. These encyclicals are the blueprints of what ought to be. They emphasize that workers and management should find ways of working together and that the wage-earner should have a stake in the enterprise in which he is employed.

Catholicism has always opposed Marxist communism primarily because that movement is atheistic. It has no place in its teachings for religious faith. It would blot out religion completely if it could. The world has seen both Catholic and Protestant missions seized, and often destroyed, wherever communism has come into power. It has read of thousands of priests and nuns and other missionaries imprisoned, usually tortured and often killed. No wonder that the Church considers communism as the worst modern enemy of all religious faith.

But though the Catholic Church does not believe in the materialistic collectivism which Marx taught, that by no means suggests that it has given its full approval to capitalism. In September, 1950, Pope Pius XII merely reiterated the historic position of the Church when he spoke against "the inequity of communism and the abuses of capitalism." Indeed, only the year before, the four French Cardinals in a 3,000-word letter to the Roman Catholics of France had reminded them that "the Church does not take the part of capitalism. In the very idea of capitalism—in the absolute value it confers on property without reference to the common good or the dignity of labor—there is a materialism rejected by Christian teaching."

This critical attitude of the Catholic Church toward the capitalistic spirit is well summed up in the closing paragraph of an article in *AMERICA*, December 30, 1950, entitled "Pope Pius XII demands economic reforms:"

There is then a great deal to be done before the American system of private enterprise can be said to measure up to the ideal held forth by Pope Pius XII. The defenders of that system can assure its permanence only by patient and tireless work for reform.

In a similar vein, Archbishop Cushing declared not long ago: "Our generation is seeking a spiritual emphasis in social philosophy lest politics become a sheer dead letter devoid of spiritual orientation and inhuman in its value." Here then is the consistent attitude of the Catholic Church towards capitalism and modern society generally, an attitude not usually appreciated by Protestants.

In contrast with the authority and the unity with which the Catholic Church speaks on social problems, one finds in Protestantism neither authority nor unity. There are many varying voices and wide differences of opinion.

This at once marks out the chief weakness of Protestantism as a social force. Its leaders speak only as individuals. There is not and there cannot be any voice of a united church. Many fine resolutions regarding social questions have been passed by various Protestant bodies, but they have rarely been voted unanimously and they possess little if any binding force. The average Protestant layman needs guidance in his social thinking and conduct just as much as the average Catholic, but he has seldom been given that guidance in any satisfactory way. A brief study of some of the movements among Protestants will make this weakness very clear.

#### PROTESTANT SOCIAL MOVEMENTS

For a beginning, look at the magazine *Christian Economics*, published by the Christian Freedom Foundation. It defends free competitive enterprise, "an economic system with the least amount of government and the greatest amount of Christianity." Both these phrases have been challenged by other Protestants, who maintain that a certain amount of government is necessary today and that a free competitive system by no means has the greatest amount of Christianity. This magazine looks on any emphasis upon "the social gospel" as "a great apostasy from the teachings of Jesus." Robert McAfee Brown of Union Theological Seminary in New York has recently protested most vigorously against the position of *Christian Economics* that "any artificial interference with the free price system is in reality interference with the best satisfaction of human wants." Here then is a wide diversity of teaching among Christian Protestant leaders.

Spiritual Mobilization is another movement among the clergy of all Protestant denominations which is both widely supported and vigorously condemned. It emphasizes "the importance of individual freedom in social progress." Its advisory council carries names like that of Roger Babson, the well-known economist, and Robert A. Milliken, the renowned scientist. From Los Angeles it publishes a monthly magazine. This movement is a defender of capitalism. Critical of it are men like Professor Reinhold Niebuhr of Union Theological. Many other eminent Protestant leaders have also opposed it. One of them has written that "Spiritual Mobilization takes it for granted that anyone in America who criticizes the *status quo* may well be labeled a Communist." Yet this movement in its radio dramatizations is now heard over 600 stations in every State in the union. Who pays for all this has never been disclosed.

A most pertinent illustration of the confusion in Protestantism over social problems is what has happened in the Congregational denomination. Years ago the Congregationalists created a Council for So-

cial Action. There has always been opposition to this council because of its alleged "liberal" tendencies. Recently that opposition has become very active. A committee calling itself "Committee Opposing Congregational Political Action" has been formed. A *Black Book* has been issued in which the Council for Social Action is denounced "because it stands for things most Congregationalists don't believe in, and does things most Congregationalists strongly disapprove."

A letter sent out by this committee makes two criticisms: "In its lobbying activity, the Council for Social Action has either directly or inferentially claimed to represent all Congregationalists. Second, it has become decidedly partisan. It has taken the great bulk of its ideas from a particular political philosophy." The average member of the Congregational Church, reading the literature pro and con, would simply become bewildered and wonder what his denomination really stood for.

Similarly, the National Council of Churches of Christ, which is the largest of all Protestant organizations, is criticized by some as being "Red" and by others as being controlled by "big money." There is a great difference of opinions as to what its attitude toward economic matters should be. This judgment is affirmed by Dr. Ralph W. Sockman, who next to Bishop Sheen is probably the most popular radio speaker on religious questions. In his latest book he says:

The Protestant Church is being attacked as both rightist and leftist. The leaders of organized labor are prone to regard the Protestant Church as leaning toward the interests of the employing group. On the other hand, it has become quite the vogue in some capitalistic circles to charge the Protestant Church with having a "pink fringe."

The fact of the matter is that Protestant churches present no consistent, clear-cut position on social questions and therefore open themselves to criticism from both sides.

The National Council of Churches of Christ has recently published a book entitled *Goals of Economic Life* (see review in AM. 2/14, p.547). It was written by fifteen college professors and is supposed to present a set of ethical principles which are consistent with Christian doctrines. The introduction admits that the results are "inconclusive." After one has read the abstract and often obscure chapters, it is very evident that the average reader will hope in vain to find here a consistent social gospel. Indeed, it is admitted that the first impression of the book is its "baffling complexity." That is very likely to be the last impression, too.

Let me give just one more illustration of the present confusion in Protestant social thinking. A year or two ago Dr. Norman V. Peale, the popular Protestant minister and writer, published an article in *Readers Digest* entitled, "Let the Church Speak Up for Capitalism," in which he said: "Mankind is indebted to American capitalism. So is the Church. The Christian minister should be the first to admit it." On the other hand,

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Prof. Paul Tillich of Union Theological, probably the greatest modern theologian among Protestants, has emphasized the phrase "religious socialism" and believes that there can be a combination of Christianity and dialectical materialism. This again illustrates the essential variance in Protestant thinking on economic problems.

My Catholic friends advise me that it is easy to exaggerate the unity of Catholics in the field of social, economic and political thought. I realize that Catholics differ greatly in the attention they pay to papal and episcopal pronouncements on these matters. I realize, too, that official Catholic teaching itself allows a lot of elbow room for differences of opinion about the precise meaning and especially the precise application, from country to country, and from one situation to another, of this official teaching. It is obvious that Catholic publications and Catholic spokesmen vary widely in their approach to public issues.

All this is true, but it does not touch the precise point I am making. The Catholic Church *possesses* a great body of official social teaching geared to today's issues. There can be no confusion about what that teaching is. It is authoritative. It is consistent. It is ample. In this respect, Catholicism stands in unmistakable contrast to Protestantism, and should be in a much more advantageous position to bring Christian principles to bear upon a society which is suffering from the blight of secularism and materialism. That is all I have tried to illustrate, from the point of view of a Protestant clergyman convinced that anything which hampers the impact of Christian norms of conduct upon our society is very unfortunate at this time.

## *Our little ones learn about God*

*Nolan and Mary Fallahay*

ON MORE THAN ONE OCCASION AMERICA has devoted space to the problem of the religious education of pre-school children. The alarm was rung rousing by Rev. John L. Thomas, S.J. ("Religious blackout of the pre-school child," 3/8/52), who warned us that numbers of Catholic parents are failing to teach their pre-school-age children anything about their religion. Virginia Rohr Rowland described the techniques she used in instructing her four-year-old son Mark ("Put God in your child's life," 9/20/52). The Correspondence columns of the October issues reflected the interest of parents in the topic.

*Mr. Fallahay is an instructor in English at Iona College, New Rochelle, N. Y. Mrs. Fallahay is instructor of the Fallahay children.*

As parents of three pre-school children, we should like to describe how we taught our young innocents the ineffable truths of the faith. It is only our actual experience that emboldens us to set forth our methods and their results.

Teaching prayers began early. The day he was born, Mike, our first child, had the Sign of the Cross made over his unresponsive form and the Our Father, Hail Mary and Glory be to the Father recited in his presence. The same thing happened every day thereafter until, at the age of a year and a half, he was able to repeat the prayers after us, a phrase at a time.

One evening when he was two and a half he forgot to wait for us and went on with several phrases of the Hail Mary alone. Shortly afterward he could say it all, with occasional prompting. Now at four, besides the Sign of the Cross and the three original prayers, Mike says a brief morning offering, a short act of contrition, the prayer to the guardian angel and grace before meals. His two-and-a-half-year-old sister Mary prays with him and often gets ahead of him. Ann, at nine months, is still in the just-listening stage.

As soon as they were old enough to attend to any sort of story, the children began to hear accounts of our Lord and His Blessed Mother. Such instructions seem to be most effective if they develop around a picture. We found in a parish pamphlet rack one of Rev. Daniel A. Lord, S.J.'s little books for children, profusely illustrated: the story of the first Christmas. Reading the text to Mike at the age of two missed the mark, but pointing out Baby Jesus, Holy Mother Mary and Saint Joseph in the pictures and explaining what they were doing held his attention. The instruction went like this:

"See Baby Jesus. He is God, Mike, and He came down from heaven and was a little baby so He could get us into heaven. And He was very poor. See His bed there. He has only rough straw for a mattress. Holy Mother Mary put a blanket over it, but if He wriggled about and got off the blanket the straw scratched Him. And He hadn't any warm house like yours, just a cold dark cave where the animals lived, too. There they are, see: a donkey and an ox. And Saint Joseph is there, too, taking care of Baby Jesus and Holy Mother Mary. He loved them very much, and you do, too, don't you?"

After several excursions through the book, we asked questions about the pictures: "Where is Jesus?", "Where is Holy Mother Mary?"; "Why did Jesus come down from heaven?" He was able to answer correctly.

The accounts of the birth, life and death of our Lord, of His resurrection and ascension into heaven, can rapidly be amplified as children grow from two to four. The seasons of the liturgical year form an ideal outline or schedule of instruction. From Advent to Pentecost the outlines of the Gospel story from the Nativity to the descent of the Holy Ghost can be treated. After Pentecost come the details of Our Lord's public life and teaching. The narratives must be re-

peated many times to fix them in the children's memories. It is well, too, to have the children "give the story back" either by answering questions about it in a quite informal discussion or by telling the story themselves, perhaps to mother after hearing it from Daddy. They are likely to be very brief and to improvise.

Mike and Mary have had some "straight doctrine," too, adapted from the Baltimore Catechism. We asked the questions and had them repeat several times the answers to "Who made you?" and "Why did God make you?" To deepen the impression, we ask the questions occasionally when they wake up from their nap in the afternoon or are having their faces washed before dinner.

A note concerning discouragement must be inserted here. At times we have proposed a story about Jesus, only to have a counter-demand made for the Three Bears. Or we have been explaining the fall of man, only to have Mike and Mary scamper outside to watch the garbage truck go by. Such failures teach parents that they must become better artists at portraying the beauty of Christ and His Mother. They must discern what their children understand and how to add something new to that understanding.

A child's notion of goodness, for example, involves generosity—somebody else's toward him. God's goodness can be conveyed to him when He is presented as the giver of the toys at Christmas, the chocolate at Easter. Our Lord's bitter Passion can be described to a child in terms of His being whipped (the child has probably been spanked himself) and having thorns beaten into His Head (he has probably been pricked on the rosebushes). The child can be reminded of his own experiences that are—however remotely—like those of Our Lord. He begins then to think of God as someone intimately connected with him, someone to be appealed to and depended upon.

Probably the greatest impression is made upon very young minds by the religious practices of the household, the things that involve doing something. We have implied some of these—morning and night prayers in common and grace at meals. We should like to take Mike and Mary to Mass every Sunday, but the distance that they would have to walk to church makes that impossible. On Christmas and Easter we hire a taxicab and all go together. Going to Mass is a great occasion for the children. When asked what he would like for his fourth birthday, Mike replied: "Want to go to church." Since we have not contrived to take the children to Sunday Mass very often, we make a fairly high percentage of our Sunday afternoon outings consist of a bus ride to church for rosary and Benediction or just a visit to Jesus.

Ice cream and other simple trappings of a party—a "special" dinner, a cake with candles, a story, singing—are our way of celebrating many of the feasts of the Church. We tell the children what the feast is

and why it makes us happy, and then proceed to be very happy indeed.

Christmas and Easter are entirely religious feasts, except for the secular toys and Christmas tree and Easter baskets. Christmas is preceded by the Advent preparation of trying to be very good as a birthday present for Baby Jesus. On the day itself the children discover the crib before Mass time and find Baby Jesus, Holy Mother Mary, Saint Joseph, the shepherds, the cow and the donkey. After Mass Daddy smuggles the toys down from the closet. Amid the jubilation and confusion which follow, Daddy and Mommy bring the talk around to the cause of our joy on this day, and Mike and Mary thank Him for these gifts, and especially for His greatest gift to us, His own coming.

Those who have followed us thus far may very reasonably ask: "But what does this religious knowledge mean to the children? Granted that they can recite a few prayers and answer a few questions in the catechism, does it mean any more to them than reciting 'Little Miss Muffet' or the alphabet? May it not be mere mechanical spouting?"

We think that the children have shown that their thinking about God and His Mother goes far beyond mechanical reaction to parental stimuli. Often enough they initiate little religious acts themselves. When they contracted mumps we had them pray to Jesus to make them well; now when they fall and lacerate their knees and noses they tell us: "Want to say, 'Dear Jesus, please make my knee well'." At the end of a party it is frequently Mike who proposes to thank Jesus for the ice cream, cake and presents. If Mother is rushed and forgets grace at lunch time, Mary wails: "Want to say prayers."

The vividest proof of their devotion came one day during May. They had watched me gathering lilacs and violets for the May altar, but they had been forbidden to pick the flowers in the garden. One morning I heard a rousing thumping at the back door and Mike's shouts of "Flowers for Holy Mother Mary!" echoed by Mary. I opened the door and beheld two rapturous little faces and four outstretched little hands bearing eight stemless buttercups from the edge of the vacant lot next door. Needless to say, the buttercups went straight to Holy Mother Mary, right to her feet.

But what we have described does not nearly fulfill the total parental religious obligation. The most important things that parents can do are to lead religious lives themselves and to pray—pray for guidance in teaching and training their children and, above all, for God's grace for the children themselves. Saint Thomas More, an unusually devoted father, suffered disappointment in his beloved daughter Margaret; Louis XI of France, an egregious scoundrel, had a daughter a canonized saint. Beyond all of good or evil that parents can do are the child's freedom and God's grace.



# The doctor-patient relationship

Gordon George

AT THE ANNUAL MEETING of the American Hospital Association, held in San Francisco during the first week in September, Dr. John W. Cline came up with a hardy old perennial when, in the midst of debate, he invoked the sacredness of the doctor-patient relationship. Dr. Cline, former president of the American Medical Association, was defending the doctor and his patient against the attacks of Clarence B. Caldwell, vice-president for employee relations of Sears, Roebuck, and James Brindle, acting director of the CIO United Auto Workers' social-security department. These men were advocating plans to extend medical care to more workers, plans which Dr. Cline held to be "assembly-line medicine." Dr. Cline had at all those who would disrupt the doctor-patient relationship, which he described as containing "something precious that has made American medicine the best in the world."

Whatever the merits of the proposals of Messrs. Caldwell and Brindle, Dr. Cline himself was talking something perilously close to nonsense when he ascribed the medical progress of the last few decades to the "precious" doctor-patient relationship.

Like most of those who use the phrase in the debate over the urgent socio-medical issues of the day, Dr. Cline fails to define precisely what he means by the doctor-patient relationship. It is "something precious." And so, you thrust your lance against a ghost. It is a little like having Mr. Vishinsky tell you you're not a "peace-loving democrat."

Actually the progress of American medicine, like that of American industry, stems primarily from the amazing growth of science and technical know-how. Add to this the efficient organization which provides corps of nurses, medical technicians and social workers, grouped around the fabulous technical resources of our modern hospitals and clinics and you fill out the story. The "precious something" in the doctor-patient relationship had precious little to do with all that.

About forty years ago, under pressure from the AMA, American medicine eliminated a large number of third-rate medical schools, raised standards, and encouraged research. With the rapid advance of medical knowledge, no one doctor could any longer master more than a part of the field; specialization

therefore grew apace. Soon the specialist, thanks to modern invention, had at his finger tips such complicated diagnostic machinery as the electrocardiograph or the X-ray to help him probe deeper into the secrets of the human body.

According to McKee and Laura Rosen in their book, *Technology and Society—the Influence of Machines in the United States*, no profession, with the exception of engineering itself, has been influenced so much by modern technology as that of medicine. The perfection of machines in medicine, from air-conditioning to the iron lung, stands out, in the opinion of these authors, as the main element in the dramatic progress of medicine during these last decades.

All this progress—though not by any fault of the doctors—has been at the expense of, and not because of, the traditional doctor-patient relationship. A stable and satisfying relationship between the patient and his doctor in the old family-doctor sense is becoming more and more rare.

A lot depends, of course, on what kind of doctor-patient relationship you are talking about. There is the Soviet variety, for instance, which Mark G. Field describes in the March issue of the *American Journal of Sociology* under the title, "Structured Strain in the Role of the Soviet Physician." Field shows how state pressures make the relationship one of mutual hostility and suspicion.

Obviously, Dr. Cline, though he is not very precise about it, is intent on preserving some kind of American ideal. Perhaps the best symbol of that ideal is the old-time family doctor. Here it is hard to extricate the reality from the ideal, which often verges on folklore. There is no doubt that such an ideal does exist in America today—the image of the fatherly, friendly, devoted, humanitarian figure of the family physician. This benign figure, eloquently portrayed in Sir Luke Fildes' famous painting of the doctor in the humble cottage, bending over the sick child while the grief-stricken parents look on helplessly from the lamp-lit shadows, has had a big part to play in the shrewd propaganda drives of the AMA against compulsory health insurance. It is effective because it recalls what once was true, and to some extent still is.

Whatever the validity of other arguments against compulsory insurance, this one is a phony. The appeal is to an ideal which, by and large, is fast disappearing from the American scene. As the President's Commission on the Health Needs of the Nation puts it (Vol. II, p. 240), "the value of such a relationship is universally accepted," but "it actually exists for too few people. In reality most of the American people grope their way through a haphazard array of health services without the guidance of a personal physician."

Statistics are not too illuminating here, because the name "family doctor" can linger on, like the ideal itself, when the reality has passed away. However, Gladys V. Swackhamer, in a study made under the



Fr. George, S.J., is an associate editor of AMERICA.



Committee on Research in Medical Economics in New York in 1939, found that among several hundred consumers of medical services, self-supporting families of small means, the family doctor is a vanished ideal among two-thirds of the families and is very imperfectly represented among the remaining third. For good or ill, the family doctor of our grandfathers' day has succumbed to technological revolution.

One of the reasons for the waning role of the family doctor is to be found in the hospital, the hub of modern medical practice. Hospitals, which are now the nation's fifth largest business, favor the growth of an efficient yet highly impersonal method of organization. If there is anything seriously wrong with you, "your doctor," if you have one, turns you over to the specialists in the hospital. More than one out of ten persons in the United States was in a hospital during 1951, for an average of 10.5 days. Today's hospital patient may be split up between several doctors. He is further divided from the doctors themselves by the

medical team of nurses, interns, medical technicians and other hospital workers.

In spite of the decline in person-to-person relations between doctor and patient, if the national advertising campaigns are any indication, a white-coated doctor with a stethoscope in his hand and a reflector on his forehead can sell the public anything from cigarettes to life insurance. If the money-wise advertisers are right, this doctor-image is still an active ideal in our society. Though this ideal image persists, no one, least of all the doctor himself, is unaware of the mounting volume of criticism directed at the way medical care is actually organized in this country. No amount of vague obeisance to the old-time family doctor, an ideal that has failed to fit into the demands of the present day, will serve to block the inevitable changes that are on the way.

The movement to restore the elements of enduring value in the person-to-person relationship of doctor to patient calls for a separate article.

## Adenauer's opportunity

Edward A. Conway

Bonn, Sept. 9—Adenauer's electoral triumph on September 6 has powerfully strengthened his hand in both domestic and foreign affairs. The fact that his Christian Democratic Party (CDU) won a one-vote absolute majority (244 out of 487 seats) in the second Bundestag leaves him free to name Cabinet ministers who will go down the line for his policies. Already it is rumored here that he will drop Dr. Thomas Dehler, Minister of Justice, whose statements on foreign policy frequently embarrassed the strong-handed Chancellor in the past.

It is not expected, however, that Dr. Adenauer will abandon the Free Democratic Party (FDP) and the German Party (DP), which contributed to the phenomenal success of his coalition Government during the past four years. With the three votes of the Center Party of Catholic Socialists (ZP), which made a pre-election agreement to support an Adenauer Government, the new coalition would have a voting strength of 310. If the new Refugee Party (BHE) with its 27 seats is added, Dr. Adenauer could command a two-thirds majority in the lower house.

On the domestic front, this voting strength will insure a free hand for Economics Minister Ludwig Erhard to step up his already bustling "social market economy," especially in the production of much-needed consumer goods. The West German voters definitely decided that experiments in the way of nationalization and increased government planning were not desirable.

*Fr. Conway, our international-affairs editor, cabled this article on the German elections from Bonn. He believes that, backed by his resounding victory, Dr. Adenauer now has a unique opportunity to come to terms with France on the Saar and to assume unchallenged leadership toward European unity. Fr. Conway flew to Copenhagen for the recent meeting of the World Movement for World Federal Government.*

It might be remarked at this point that the defeat of the Social Democrats raises the question whether a party appealing almost exclusively to the working class could ever win control here. The tendency in this complex German society is for more and more workers to graduate rather rapidly into the middle class. Realization of this fact may cause the Social Democrats to revise their program, since its Marxist orientation makes it obnoxious in a middle-class society. Among the younger voters (who contributed heavily to Adenauer's victory, mainly on the score of his foreign policy) are many, however, who would like to see the CDU accept some of the domestic ideas advanced by the Socialists in such fields as education and other phases of Kulturpolitik.

Which way the new voters would turn was one of the major uncertainties of the campaign. Those who had reached the age of 21 since 1949 were estimated at 10 per cent of the total electorate. Many observers feared that their early education under the Nazis and bitter experiences during the early postwar years would swing them either toward the right or left extremes. It was also feared that they would oppose the rearmament policy, which would involve military service for so many of them. Their vote in such large numbers for his program was adduced by Dr. Adenauer as proof positive that West Germany approved his efforts to integrate German divisions into the European Defense Community.

Whatever Socialist-inspired commentators abroad may allege to the contrary, the issue here was Adenauer's foreign policy. Even the most disagreeable domestic demands of his Government had produced uncontestedly remarkable results. Hence they were not the major issue. The election must be seen as a strong endorsement by the West Germans of Adenauer's leadership of Germany into the European economic, military and political community, of which he is now the chief protagonist.

It is hard to take seriously here in Bonn the dire warnings from so many French and British sources, such as Emanuel Shinwell, former British Defense Minister, that Adenauer's sweeping victory will encourage reckless adventuring. I have heard no one here question Dr. Adenauer's sincere, even passionate, devotion to "The European Idea"—which any such course would obviously endanger.

Throughout the campaign he argued against the Socialists, who held that participation in EDC would prevent German reunification, that it was useless to negotiate with the Russians until the Western position had been strengthened by the addition of German forces. Whether he will wait much longer on the French to ratify the EDC treaty, or will ask for admission of a rearmed West Germany as a full member of the North Atlantic Alliance, seems to depend almost entirely on the French. Since the latter, especially the French Socialists, insist on a settlement of the Saar question on French terms, the Chancellor has a chance to speed European unification by agreeing to compromise on that troublesome issue.

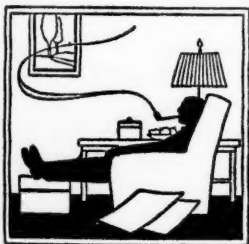
The prospects of even more rapid German industrial and commercial expansion, of foreign investments en-

couraged by the electorate's repudiation of extremist parties and the prospect of increased American assistance should influence Dr. Adenauer in the direction of magnanimity towards France. Even if he agreed to the continuance of the Saar's economic ties with France, he need have little fear of French competition. It is my opinion that decisive concessions on the Saar would be a crowning act of statesmanship which would remove all reasonable doubts about German intentions and enhance even further the Federal Republic's prestige abroad.

That prestige, which had skyrocketed as a result of the election, nose-dived the very next day when Dr. Adenauer fell into the same semantic difficulties as some of our American spokesmen by using the equivocal term "liberation" in reference to East Germany. It is probably true that it was only a figure of speech, as some of his supporters promptly asserted, and that it really meant, as Heinrich Brentano, CDU Floor Leader in the last Bundestag, said later, "political liberation by peaceful means of the oppressed Eastern Zone." But the alarm which greeted his torch-lit words should warn the French against much longer excluding the West Germans from EDC. The longer they are excluded the greater will be the temptation for the Germans to act unilaterally and the more unlikely their willingness to merge their forces in a common army.

This, then is the measure of the opportunity presented to Dr. Adenauer. He can make it easier for the French to agree to ratification of EDC by yielding on the Saar at no great cost to his country and to the almost certain achievement of that military integration of Europe which must precede the political unification he so ardently desires.

## FEATURE "X"



*This letter from Mr. Thunder, a Southern California farmer, describes a little-known side of the problem of Mexican immigrant labor working under seasonal contract on farms in the United States.*

EDITOR: Apropos of your Comment "Fresh approach to the wetbacks" (8/29, p. 510), I think there are some things your readers should know about the system under which Mexican contract laborers are hired and work here on the farms. The cause of these poor people should be espoused by those of us who believe in practising, as well as preaching, the Christian way of life.

I have come across no instances of 15-to-20¢-an-hour

wages in this end of the State. Most of the laborers will not work for less than 75¢-\$1 an hour.

They tell me that even to get a place in line to wait for a possible contract to work in the United States, they must pay some local official 300 pesos "under the table." For most of them that is impossible unless they have worked here before and have saved some money.

After paying this, they must make their way to the U. S. border and start a long wait, paying their own expenses meantime. They may get a week's work, or six or seven if they are lucky. Both the Mexican and the U. S. Governments take a cut out of their earnings. If they find a desirable employer and wish to return to him next season, that can't be done. They have to get into line again.

As a result of these and other hardships and abuses, I have had Mexicans come to me and ask me to find them a steady job at \$4 a day, even though they had contracts for agricultural work, under which the legal minimum is 75¢ an hour.

The farmer's side of this operation is seldom told. The present contract system allows a man to stay with one employer no more than six months. This favors the large rancher over the small farmer. We all have

to go or send to the Mexican border to pick up the labor we need. The large rancher can pick up, say, thirty men the first day, and later send back those who are unsuitable and replace them by others. His budget can stand a number of such trips to the border.

Not so the small farmer. He only wants one or two men, and may often wait a good while before finding one he can train in his own specialty, e.g., avocados, citrus, chickens, strawberries, etc. By the time the man is well trained, the six months may be up and the farmer must start over again. Consequently, many small farmers will not bother with the contract system.

While it is true that many of the Mexican laborers have to work under very bad conditions, it is only fair to say that I know lots of small, struggling farmers who treat their help very well. One non-Catholic family I know has taken in a Mexican, his wife and three children. When a new little Mexican was on the way, the farmer's wife saw to it that the expectant

mother got the best of care, and looked after the children, feeding and bathing them along with her own.

Farm groups and the Farm Bureau, as well as individual farmers in letters to their Congressmen, have urged that Mexicans be allowed to enter this country to work on farms by simply getting a "crossing-card." We can only hope that President Eisenhower and Attorney General Brownell will see it through. (Note: The President's Commission on Migratory Labor, of which Archbishop Robert E. Lucey was a member, recommended in 1951 that no special measures be adopted to increase the number of alien contract laborers beyond the 94,000 admitted in 1950. See AM. 5/26/51. Ed.)

It is time that the truth were known about the injustice being done to the Mexican laborers and to us small farmers by the lack of a fair and equitable system of employment. The blame lies not with us, but with the Mexican and U. S. officials who make the regulations.

JOSEPH A. THUNDER

## The silent treatment for books

Harold C. Gardiner

When I was much younger and committing to deathless memory Mr. Longfellow's immortal poem, it never entered my adolescent head to wonder how many blacksmiths' shops there were in the United States, whether scenically complete with "spreading chestnut tree" or not. I suppose that back in those halcyon times, before we were blessed with traffic snarls and holocaust of the roads, there were thousands and thousands of smithies, each tended by a genial giant "with arms like iron bands." And I probably would never have thought today about the number of blacksmiths' shops in the United States had I not started getting curious a short time back about how much—or little—books are brought to the consciousness of our presumably literate public.

Blacksmiths' shops and books—what a queer juxtaposition. But wait—here's the connection. Benn Hall, of Benn Hall Associates, a firm that specializes in book publicity, wrote an article recently in the *American Writer*, official magazine of the Author's League of America. There he revealed the uneasy fact that in this happy land of universal education, 160 million people are served, in the matter of book buying, by only 500 "A" bookstores, by another 500 "B" stores and by perhaps 1,000 "C" outlets. This is round total of about 2,000 stores whose main stock-in-trade is books.

Now, I don't know how many horses there are in the United States, though sources tell us that there are

## LITERATURE AND ARTS

some 5 million on farms alone. Anyway, I doubt that there are 160 million horses. But there are some 18,000 blacksmiths' shops in the country. In other words, it looks as though a horse is better served than the American who wants to buy a book. I have nothing at all, mind you, against either horses or blacksmiths, but I think it would be a fine thing if, when all the horses in the country have been serviced by the 18,000 blacksmiths, people could mount the steeds and charge off in all directions and discover more than 2,000 bookstores to serve a population of 160 million.

So much for blacksmiths and books. Let our gaze, following Mr. Hall's lead again, now linger on the problem of the book and the newspaper. Is the American daily paper doing much to make the literate American public book-conscious? There are some 1,700 daily papers in the United States. But only three, says Mr. Hall—only three—have distinct once-a-week book sections. They are the *New York Times*, the *New York Herald-Tribune* and the *Chicago Tribune*. Is that disturbing? Listen to what follows:

Fewer than one hundred daily newspapers devote a page or so each week to books. Book editors said at the recent National Book Awards that some newspaper publishers are thinking of reducing even today's limited book coverage.



Now all this, I would submit, is a depressing commentary on at least two things: education and journalistic far-sightedness. It is true, of course, that many steady and intelligent readers get their books from sources other than bookstores. Book clubs, direct purchase from publishers and so on supply many a reader with all he wants and he need never set foot in a bookstore. However, the existence of only 2,000 stores in a country of this size would seem to prove that there is just not enough of a reading public to support more stores. This conclusion seems supported by the not infrequent announcements in the *Publishers' Weekly* of stores discontinuing business.

An educator friend of mine would put the blame for this shrinking reading public on certain aspects of modern—and progressive—education. He would admit that modern methods are excellent in teaching the young *how* to read. What these methods do not inculcate is an interest in and a love for reading. Whether or not this is the answer, I do not know. But I do know that somewhere along the line, sometime after forced contact with books in school and college comes to an end, interest in books seems to enter on lean and ragged days. A slight indication of this slump may have been hinted at in the excellent article in *AMERICA* ("Profile of a class: Notre Dame, 1928," by Louis F. Buckley, 9/53), in which the author revealingly remarks:

Outdoor sports and reading were most frequently given as ways of spending spare time. Since one-third of those who consider reading a pastime *had not read any books during the few months prior to the survey*, it is evident that magazine reading is much more popular (emphasis added).

He then goes on to list the magazines most widely read; the leaders are certainly no tax on anybody's grey matter.

If it is some aspects of education, then, which are at least partly at fault in not making the average American book-conscious, it looks as though newspaper publishers and editors must bear even a greater burden of culpability. The coverage of books in the daily press, as reported by Mr. Hall, is disgracefully meager. And yet, how can a newspaper which pretends to serve—and to some extent form—an intelligent reading public and an informed electorate fail to discuss, and even at some length, the important books of the day which bear on national and international problems of deep concern to every American? The less coverage given to books of this type—to say nothing of others which are too airily dismissed as being just literary or humanistic—the less is a paper living up to the journalistic responsibility of truly serving its reading public.

There is happily, however, a cheerier side to the picture, and it is provided, somewhat surprisingly, by the Catholic press of the country. Please do not construe that "somewhat surprisingly" in any snide sense. I use the phrase because it is commonly the impres-

sion of those interested in books that their prominence in the Catholic press of the country is practically nil. In fact, I entertained that unflattering impression until my minuscule meditation of books and blacksmiths sent me off on a little research, the results of which have a definite bearing on this social phenomenon of book consciousness in the United States.

In our editorial offices here at *AMERICA* we receive 60 diocesan papers out of about 100 published. How do books fare in these papers? Astonishingly well. There is no Catholic paper, to be sure, which carries anything like the *New York Times Book Review*, though a few papers will come up with special supplements from time to time. But there are six diocesan papers which carry each week a full book page; there are 25 which carry weekly book columns. The other 29 papers carry no regular column or page, but will run occasional reviews, largely in the role of "fillers." And all the Catholic press, as far as my survey shows, is far readier than the secular press to use a book as a news item. Relatively speaking, then, and with some reservations to be noted later, the Catholic press in the United States is doing a better job of calling books to the attention of the reading public than the wealthier and better-staffed secular press.

This is, of course, as it should be. The importance of books in shaping the mind and the soul is an axiom the Catholic consciousness rather takes for granted—though too often that consciousness rests content to pay the axiom but lip service. Books and their influence have always been a revered channel of Christian culture, and it was not mere rhetoric that coined the phrase "the apostolate of the pen." It would seem to follow, therefore, that one of the essential operations of the Catholic press is to make the reader more and more conscious of those books that can nourish his intellectual and spiritual life and that can equip him better to play his role as citizen. We can be thankful that the Catholic press is doing that job as well as it is and, on a comparative basis, more adequately than the secular press.

But all has not been said when this has been said. There is more the Catholic press can do—indeed, must do—if it is to carry on worthily the job of making readers book-conscious in the best sense of that phrase. First, the vast majority of the books reviewed in the remarkably good coverage in the Catholic papers are Catholic books in the strict sense of the word. It is inevitable that a Catholic paper will primarily review this kind of book but it ought not, I think, review this kind exclusively. If it does, then the reader will be left uninformed by the Catholic press of important works that might profoundly influence his thought as a citizen of the nation and of the world. A judicious silence about some of the unimportant devotional books reviewed in the Catholic papers might well leave room for notice of books that are not Catholic but which are not therefore unimportant. The impres-



sion one gathers about the attitude of many Catholic papers regarding non-Catholic books is that their first concern is to be on the lookout for opportunities to condemn.

Let you think that this is just my own censorious mind at work presuming to teach the Catholic press how it ought to be run, let me quote from an editorial that appeared in the January, 1953 *Catholic Journalist*, the official organ of the Catholic Press Association. It was written by James Kane, the then executive secretary of the Association. It ran, in part, like this:

Catholic editors are often a sore puzzle to us. They will pounce eagerly on a salacious book or an offensive film. They can denounce a book so vividly that even the most incurious readers will begin to wonder what the author actually wrote.

The same editors grow strangely mute when an eminent title appears on the bookstalls. Such a book, for example, as *The Man on a Donkey* deserves far better from our Catholic press than the stony silence it has received so far.

A further task for the Catholic press with regard to its work for book-consciousness is the inclusion of book pages or columns in every paper. Twenty-nine papers in our survey of sixty had no book notices at all. Obviously, there is a financial difficulty involved. Smaller papers probably cannot afford to use syndicated book columns, but it is not too superhuman a task to enlist the services of competent reviewers who will review

for little or no remuneration save the pleasure of reading good books and calling them to the attention of others. And there is, as a matter of fact, a free service already available which enables papers that do not carry book notices to perform the minimum job of at least listing the titles of all Catholic books published each month.

The Library of the Catholic University of America, under the direction of Eugene Willing, began in April of this year to prepare a complete listing of all Catholic books published each month. This annotated roster is released through the NCWC News Service, and editors of Catholic papers are urged to reprint it every month. As of present writing, however, only five papers out of the hundred or more have made use of the service. It seems a shame that this convenient method of calling the attention of the Catholic reading public to books that will certainly interest them has not commended itself universally to the attention of Catholic editors.

Coverage of books in the secular press is inadequate and shrinking; bookstores are sparse indeed across the face of the land. In these circumstances the Catholic press, I feel, is offered a unique opportunity. It is an opportunity to expand and deepen its interest in books and so to uphold the age-old tradition that books have a vital role to play in the well-being of that civilization that has been transmitted to us largely through the medium of the book.

### Poetry of flight

#### THE SPIRIT OF ST. LOUIS

By Charles A. Lindbergh. Scribner. 561p. \$5

"For me, [the Spirit of St. Louis] seems to contain the whole future of aviation. When such planes can be built, there's no limitation to the air." Such was the reflection of Charles Lindbergh on April 28, 1927, the day on which he tested his plane. Twenty years later I watched a young boy in the Smithsonian Institution looking up at the silvered plane. Finally he exclaimed in wonder: "Did he really do it in that little thing?"

Something of the child's wonder lingers with the reader who has just finished Lindbergh's amazing book. He tells the complete story of his flight from his first notion of trans-oceanic flying, through the arduous business of getting financial backing and securing a plane built to order, to an hour-by-hour account of the flight between Roosevelt Field and Le Bourget.

Written in the present tense, this book is an exercise in memory; Lindbergh's log was stolen by souvenir hunters after his landing. But, having worked on these recollections since 1938, Lindbergh has recalled impres-

sions of great intensity, justifying his comment that "... memory has advantages that compensate for its failings. By eliminating detail, it clarifies the picture as a whole. Like an artist's brush, it finds higher value in life's essence than in its photographic intricacy."

During the flight, in his hours of aloneness, Lindbergh's mind flashes back through his twenty-five years of life—and there emerge sharply-drawn glimpses of his boyhood, his parents, his earliest flying with all its exhilaration and danger, his flying companions and, above all, his belief in the future of aviation. From these diversions of memory his mind snaps back quickly to instrument readings, to present hazards, with fatigue a major enemy. Again the reader remembers that he had no coffee, no benzedrine, no scientific studies worked out by fatigue laboratories.

For the reader with scientific interest, or for one with a passion for detail, the book offers an appendix containing a log of the Spirit of St. Louis, a map of its flights, engineering data on the plane, and a glossary most helpful to the uninitiated. Other readers, however, will respond to the human quality of the book—and to something else very close to poetry. Not so ecstatic as Antoine de St. Exupéry, less lyrical than Anne Lindbergh, Charles Lind-

## BOOKS

bergh has the ability to sharpen perception, to increase awareness and to share the sense of appreciation. Are not these the gifts of the poet?

*The Spirit of St. Louis* is a book for spiritual reading, not in the religious sense, perhaps, but in the recognition of realities beyond the earth-bound confines of materialism.

MARY STACK MCNIFF

### Changes in procedures

#### THE DIPLOMATS, 1919-1939

Edited by Gordon A. Craig and Felix Gilbert. Princeton U. 700p. \$9

The crucial period between the two world wars has rarely been so powerfully revived and dramatized as in this volume. Seventeen scholars, among them the editors, have joined forces to impress upon us the radical changes which international relations have undergone from the time when the exclusive and distinguished art of diplomacy dominated the field to our present days, which suffer so much



## THIS IS A WONDERFUL FALL—

It began early (so far as we were concerned) in August with Sister Mary Jean Dorcy's **SHEPHERD'S TARTAN** (\$2.50), on what convent life is like from the inside by a sister whose own convent life has had all the monotony of a travelling circus, and **THE MAKING OF A MORON** (\$2.50) by Niall Brennan, one of

whose reasons for disliking the modern industrial system is that it tends to make morons of normal employees, and who let it try the process with him in a variety of jobs, but escaped with his wits about him. Then came:

**CHOIR OF MUSES** by Etienne Gilson (\$3.50). Gilson's muses are not the mythical nine but five human muses, to whom great writers looked for inspiration: Petrarch's Laura, Baudelaire's Madame Sabatier, Wagner's Mathilde, Auguste Comte's Clotilde, Maeterlinck's Georgette, and Goethe's Lili. He really studies them and their problems: any girl thinking of taking up a career as muse will find the book full of helpful hints. The rest of us will be content to be entertained by such a fascinating group of ladies, and by the conclusions about muse-ship which Gilson draws from the repeated pattern of their lives — for instance, that a muse who does not remain remote is done for; it's a role that cannot be combined with that of mistress or wife.

**THE MOUSE HUNTER** by Lucile Hasley (\$2.75). Like everyone else we have been asking for more Hasley ever since *Reproachfully Yours* appeared, and here at last it is. This is not simply the same delectable recipe again: the tales of Hasley in distress which she is pleased to call essays (and which we would read greedily whatever she called them) are there, but in addition there are five serious short stories, which we think very good indeed.

**A HANDFUL OF AUTHORS** by G. K. Chesterton (\$3.00). The authors in G.K.C.'s large and kindly hand include some unexpected ones — Louisa May Alcott, Edward Lear, Mark Twain, John Masfield and Lewis Carroll. None of the essays have appeared before in any collection of Chesterton's work.

**RUE NOTRE DAME** by Abbé Daniel Pézeril. With an Introduction by Bruce Marshall (\$2.50). The theme of this novel is what happens when the apparently immovable obstacle of an old priest's bitterness and prejudice meets the apparently irresistible force of a young priest-workman's zeal. This is a first novel by the priest who ministered to Bernanos on his deathbed, which is interesting, though it probably has nothing to do with the case.

**HILAIRE BELLOC: No Alienated Man** by Frederick Wilhelmsen (\$2.75). On the main lines of Belloc's thought, especially as they are revealed in two key books, "The Path to Rome" and "The Four Men," and a discussion of why some modern Catholic writers (Graham Greene, for instance) are out of sympathy with Belloc.

**You can order these books from any book store,  
see them at any good one.**

The Fall Trumpet contains an article on Belloc by F. J. Sheed and a portrait of him by Jean Charlot, besides all the other usual attractions. To get the Trumpet, free and postpaid, write to Agatha MacGill.

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DOUBLEDAY

from insufficiencies in the conduct of foreign affairs by the leading nations.

This colorful picture of the world situation between 1919 and 1939 makes it evident that this was the time of the crisis of diplomacy and that we today have to go back to those years if we are interested in improving foreign relations and in reforming the foreign services in the leading nations. Debatable as it may be whether we can learn from history, there can be no doubt that the pre-war era contains the roots of the evil of which we are the victims at present.

The editors feel that a diplomatic history has to center around the personalities of the diplomats who played a role in the period under examination. No basic philosophy of history is involved in this approach. Even though one may be convinced that general trends in the dynamics of institutions are the mainsprings of history, he cannot deny that the conduct of foreign policy is decisively shaped by the individuals who are the agents of international policies.

A study of their work—achievements as well as failures—necessarily leads us to an understanding of the changes which have occurred in the selection of the actors, in the interplay between professional diplomats and foreign offices, on the one side, and other government agencies, parliaments, public opinion and various power groups, on the other side.

The essays in this book bear out that the uncontested predominance of the diplomat fell prey to the fundamental transformation which the political institutions have undergone in the last thirty years. The advance of the democracies as well as the emergence of the totalitarian regimes exerted an irreversible impact on the diplomatic profession.

By implication these studies invite us to reorganize the institutions, including those that train for foreign service, the information given the public, and the intercommunication between the different branches of government, in such a way as to make foreign policy and international relations no less efficient than the traditional art of diplomacy was in former times.

The book is so rich and varied in content that it is impossible to review it systematically. We learn of the changed position of the British and French foreign offices within their respective governmental systems; we meet men like Berthelot, Leger, François-Poncet, Austen Chamberlain, Arthur Henderson, Lord Perth. We are introduced to the League of Nations and its protagonists. We live through the rise of the Weimar Republic and

of nazism, the growth of Italian fascism and of the Soviet regime and its forms of diplomacy. We also see some of those developments through the eyes of well-qualified observers.

And finally there are two valuable chapters about our own diplomacy, one dealing with the impact of public opinion on the actions of the State Department in the 'twenties, and another evaluating the role of two of our outstanding and controversial diplomats, William C. Bullitt and Joseph P. Kennedy.

The editors are to be congratulated for having organized the essays in such a way that we are offered a well-rounded presentation of this critical period. All essays are exceedingly well written, and there is a unity of style one rarely finds in a symposium.

This book is not alone for the expert. The educated layman will enjoy it deeply, and it will certainly help to stimulate the interest of the public in our foreign policy.

RUDOLPH E. MORRIS

What journalism was

MEMORIES

By Desmond MacCarthy. Oxford U. 223p. \$3.50

This is not a book of "memories," although many memories are woven into it; indeed it was not written as a "book," but is rather a posthumous selection by a friendly hand from the large body of essays written during the period 1930-1951 by the eminent critic of the *New Statesman* and, subsequently, of the *London Sunday Times*. The *viva voce* charm of Sir Desmond MacCarthy became, thanks to the historical accident of radio broadcasting, far more widely known than it could possibly have been during an earlier era. His calibre as man and artist is conveyed in the terse vignettes by two of his former apprentices in journalism that preface the volume: Raymond Mortimer and Cyril Connolly.

It would be unfair to label *Memories* "a volume of reprinted journalism," even though that is just what it is, because of the pejorative force that the word "journalism" now bears. The essential merit of these pages is that they bring to the reader a startling reminder of what journalism once was and could be again: the dust jacket (this time) indulges in no hyperbole when it recalls Coleridge and Sainte-Beuve.

Here are no slick dismissals of writers from whose work he dissents—Galsworthy for instance, or more especially James Joyce—but a closely

reasoned, painfully gained understanding of what the artist is getting at, sifted through a disciplined sensibility, the final judgment being presented deftly, firmly and sympathetically. His articulated rejections are sometimes more illuminating and more constructive than the praises of lesser critics. And he can be harsh, as when he excoriates Auden as an anthologist and editor of Tennyson.

Even in dealing with writers whose outlook or imaginative creations he seems basically akin, there is an admirable balance between appreciation and evaluation. Thus he is fascinated by Wells, yet points unerringly to his romantic conception of "progress"; he understands the vulgar element in Maupassant's makeup, yet his essay on that unhappy genius would be difficult to parallel; he disclaims any preconceived theory of humor, yet his appreciation of our James Thurber is searching and thoughtful; he writes as one who has passed through his "Kipling period" without succumbing to the pitfalls of revulsion that have often ensued for that author's admirers. His personal acquaintance with certain of the figures he discusses—Wilfrid Blunt, Somerset Maugham, Lytton Strachey, Max Beerbohm, Logan Pearsall Smith, Roger Fry—heightens without distorting his perspective.

Humanistic in approach, conservative in temper, a Protestant who numbered both Catholics and atheists among his confidants, lazy yet goaded by deadlines into prodigious productivity, kindly and universally loved, he seems to have been as remarkable as a person and a friend as he was acute as a critic. His gently ironical view of things is reflected in a casual observation about the sexes which anticipates by decades one of the Kinsey revelations now enjoying great fanfare: "Men and women are really alike," he noted, and then appended this unscientific opinion: "... though it is fatal to treat them as if they were." One wishes he might have known Sir Desmond, after perusing *Memories*.

PHILLIPS TEMPLE

### 311 CONGRESS COURT

By Richard Sullivan. Holt. 245p. \$3

A nondescript family, living on a nondescript street in a house of General Grant Gothic, with eccentric relatives and neighbors. . . .

At this point the reviewer reaches for his favorite Latin tag, invokes his peculiar gods and departs. But wait. The Webber family herein described are by no means nondescript. The father is gentle and kindly. The

womenfolk are handsome, nubile and capable of lighting a flare in the hearts of newsboys and elderly landlords. What is more, the author makes you believe in them.

The street they live in, with its lumpy red-brick paving, its neon signs and its warehouses, is really a bit of social history. Most important, perhaps, is Mr. Sullivan's comic invention. It seldom slopes off into mere farce, though the character of Old Uncle conducting his feud with the Ice Age in the front yard is one unfortunate lapse. He is pure Kaufman and Hart.

But there I go using the familiar clichés of American reviewing. Almost, but not quite—did I use the phrase "all in all"? To use another cliché and to use it more justly, Mr. Sullivan has a sure ear for the rhythms of American speech and he has displayed this gift exactly.

Reading his book as a non-American, I found myself troubled by characteristic Negro-American elisions, which begin with syllables and extend to verbs and other principal parts of speech. At other times there crept in locutions of the purest Yiddish origin. Only references to fair hair and Sunday Mass corrected these impressions.

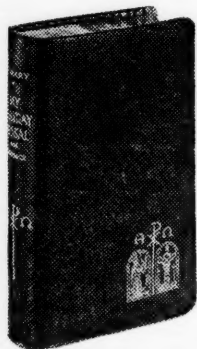
Then I began to realize that this is the true pattern of middle-class American speech, that the least-re-

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garded elements in the American culture had really done most to form the language and to give it separate character. I give you my word that few Englishmen could read the dialog in *311 Congress Court* and know what it is all about. Yet to Americans it is warm and comprehensive.

Too many citizens of this country, in search of their own idiom, have accepted the dubious Mencken canon with a reverence which would have flabbergasted the old scoffer himself. Let me suggest that Mr. Sullivan's students in English may profit from his research and study the genuine variations of American speech.

WALTER O'HEARN

IN PRAISE OF WORK

By Raoul Plus, S.J. Newman. 181p. \$2.50

This is a witty, anecdotal book, eminently readable, pregnant with painless wisdom and illustrative inspiration. Père Plus is well-known for his more sober spiritual works; here he emerges as a raconteur of wide reading and experience who presents his observations on men and matters most palatably.

The first half of the book is "on work in general"; the second particularizes on the various professions, vocations and simple jobs. Here is a cast of characters which includes peasant and philosopher, lawyer and journalist, doctor and judge, artist and merchant, soldiers and servants and even two thieves.

The book would be admirable reading in a lay retreat house, as a further development of Fr. Keller's *You Can Change the World* or Père Plus' own *Radiating Christ*. It is a powerful and persuasive presentation of that faceless, anonymous apostolate which each man may exercise whatever his milieu.

WILLIAM A. DONAGHY, S.J.

THIS WAS MY WORLD

By Robert St. John. Doubleday. 380p. \$3.75

This is a fast-moving story of the early newspaper life of one of our present-day top-flight correspondents and radio commentators. It is fast-moving because the author heeded an overheard remark, "Success is the infinite attention to detail," while working part-time during his high-school days in the wholesale branch of Marshall Field Co. in Chicago.

It is the important details he selects in his later experiences on Chicago,

Vermont, Philadelphia, New Jersey and New York newspapers as reporter, editor and AP correspondent that make his story vibrant and enjoyable.

The Jazz Age of the 'Twenties and the Depression Days of the 'Thirties—the decades when the author passed from cub to editor—come alive in the writer's assignments. The Seabury investigation of Jimmy Walker, ex-Mayor of New York City, the capture and plunder of Cicero, Ill., by the Capone gang, the early days of radio versus the newspaper as a news-gatherer—all of these page-one stories are described by Mr. St. John objectively and informatively.

Human-interest stories about Al Smith, Ernest Hemingway, Al Capone and his gang of thugs, Odell Shepard of Trinity College, Bob Casey of the *Chicago News*, Ben Hecht and Charlie MacArthur—celebrities known by the author—point up the colorful days and times of a far-from-drab world. The story rings the bell.

C. S. MCCARTHY

DANTE'S DRAMA OF THE MIND:  
A modern reading of the *Purgatorio*

By Francis Fergusson. Princeton U. 232p. \$4

This is not just another commentary on the *Purgatorio*. In fact, Professor Fergusson's restraint in the matter of footnotes and his frank avoidance of the jungles of *wissenschaft* might well cause a turning-up of noses in some blue philological quarters. However, no one who reads and loves Dante will deny that his book makes the greatest contribution in modern times to the reading experience of the *Purgatorio*.

The author has succeeded—it seems for the first time in all the years of Dante scholarship—in making complete, organic sense out of almost every line of the canticle.

Essentially, the method consists in keeping clear the distinction between Dante the poet and Dante the pilgrim and, with the letter to Can Grande as the basis of the metaphor of the journey, to relate all that occurs, narrative, lyric and philosophical, to the focal point of the one or the other. Thus one never leaves Dante. It is his poem, his text which speaks at all times.

Out of *Dante's Drama of the Mind* there emerges the underlying order, the unity below the surface, that gives meaning to the enormous mass of metaphysical movement and detail which is the *Purgatorio*.

Professor Fergusson's work is a boon both to scholars and to those who read the *Divine Comedy* simply because they love poetry.

VICTOR R. YANITELLI



## THE BOY WHO SAW TOMORROW

By Ian Niall. Appleton-Century-Crofts. 247p. \$3

Little Jimmie Marsel had his first "vision" when he was five years old. He saw an old man walk into a pond and drown. No one believed the boy actually saw the future except his grandmother. Then the old man did walk into the pond just as Jimmie had seen it, and Jimmie's parents were forced to accept the fact that their child had a gift—or a curse.

For it was a curse. Jimmie grew older, very much as any other boy, but in a few years he began to have more frequent visions. They were always visions of disaster. And each time the effect of the vision on Jimmie and the people around him was more terrible than the disaster itself.

What happened to Jimmie and those around him is a gripping story, unfolding with the inevitableness of a Greek tragedy. Yet it is told with humor, charming local color and marvelous insight into the construction of ordinary human beings. In fact, the only person in the book who is not a memorable, three-dimensional character is Jimmie himself. This is due, no doubt, to the fact that Mr. Niall is primarily interested in the people who do not have the visions rather than in Jimmie who is, after all, only a child.

Looking back after the book is finished, it is difficult to explain why the story was so gripping. A lot of the credit, we would guess, goes to the vividness of the individual scenes—a vividness that made this reader think immediately in terms of the motion picture. For *The Boy Who Saw Tomorrow* will make a splendid movie, providing it is handled in the unaffected, realistic style of the best European pictures.

DEMETRIUS MANOUSOS

## THE BOLD WOMEN

By Helen Beal Woodward. Farrar, Straus & Young. 356p. \$3.75

This is a study of more than a dozen American women of the eighteenth and nineteenth centuries whose forwarding-looking ideas set their mark upon future generations in a very definite and positive way. As a piece of Americana, the book is undoubtedly a significant contribution. It is tremendous in its scope, with an extensive bibliography for each of its seventeen sections.

Of most of the personages discussed many people will already have known something, but this intimate insight

will leave the reader feeling like a relative or close friend of each of these women-with-a-purpose who refused to be beaten down by either tradition or the stronger sex.

The style is clever, readable, decidedly untextbookish, and many times amusing. Heading and subheading like the following are distinctive and may indicate the book's tone: "Nineteenth Century Woman Steps Out"; "To Be Bold or Not To Be"; "Self-Expression for a Sex"; "Brown Bread, Cold Water, and Sex"; "The Body"; "The Right to Wear Pants"; "An Arch-Feminist Takes Inventory."

Students of American history—adults that is—will find this a fascinating and readable story which drags only in the last chapter. Parts which suggest something less than modesty, as in the case of Adah Menken, are handled in a sophisticated way. The best part of the book is the very different biography of Poe. It is really delightful. Its presence here in a tale about women is not out of order at all, nor is the interesting chapter on James Redpath, because each of these men so typified the mores, the reactions, the influences of the time—all of which in turn left their stamp upon the gentler sex—or was it the distaff side that did the stamping?

A light, almost flippant, tongue-in-

cheek atmosphere pervades this story, but none the less it gives a good picture of our young country struggling for a foothold in the face of slavery, abolitionism, polygamy, feminism, expansion, and the various other agents, harassing and chastening, which have combined to make us great.

CATHERINE D. GAUSE

## COME MY BELOVED

By Pearl S. Buck. John Day. 311p. \$3.75

In two charming biographies of her parents Pearl Buck has already depicted the joys and frustrations of Protestant missionary life in China. We Catholics have always known how impossible it is for one encumbered with family ties to salute no man by the way. Yet now, when and if the Church encourages the lay doctor and lay teacher in fields afar, we may be faced with social problems similar to those of the MacArds in this novel—three generations of a missionary family in India that moved inexorably towards interracial marriage.

*Come My Beloved* is, however, clumsily written and much too long. The MacArd men are stuffy; their wives are Gibson girls. Mrs. Buck is

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happier in her Indian portraits—the aristocratic disciple of Gandhi, the young doctor who loves Livy MacArd. There is an exquisite New Testament touch in the figure of the *sadhu* (Hindu holy man) Jehar.

I regret to add that the last two pages of this book are in unbelievably poor taste, especially for Mrs. Buck.

ALICE K. McLARNEY

## THE UNCONQUERED

By Ben Ames Williams. Houghton Mifflin. 689p. \$5

In the course of his long and literarily prolific career, Mr. Williams produced well over ten thousand pages of fiction. In the light of the limitations of human inventiveness it is not surprising that his last book is a continuation of his panoramic historical novel, *House Divided*.

More specifically, *The Unconquered* concerns itself with the bloody but unbowed South during the reconstruction. The settling of faults in the new social structure of the South resulted in emotional earthquakes of devastating intensity. As depicted, the period seems to have possessed a full quota of fanaticism, cruelty and heated emotions. There were also, of course, good, indomitable and sagacious men who were unconquered in any but a military sense of the word. All these varied types find personification either in historical figures or in the myriad fictional characters who rise so easily and plausibly from Mr. Williams' well-endowed imagination.

The violent clashes between white and black, Democrat and Republican, North and South comprise the main bulk of the narrative. Inter-woven through the historical sequences is a tender love story of the southern belle and the Union Army officer. Both

themes are treated with very leisurely thoroughness. The preface contains a very impressive array of credits to libraries and scholars as evidence of meticulous concern for historical accuracy.

This is by no means the novel of the century. It is, however, a creditable and enjoyable colophon to the career of a highly skilled and conscientious craftsman.

BRENDAN CONNOLLY

## DEAD MAN IN THE SILVER MARKET

By Aubrey Menen. Scribners. 203p. \$3

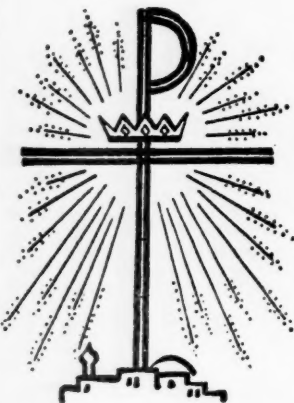
How delightful it is to pick up this book. Right from the prolog the reader is taken with the witty, intelligent manner of presentation. The book is a brief but penetrating satire on the decay of the virtue of patriotism. Mr. Menen traces the absurdities of "national" characteristics by comparing certain facets of the English and the Hindu. The history and functioning of the English oligarchy is given tersely and simply, but quite logically and with not a small leaven of ridicule.

The Indian fakirs are likewise in for a bit of derision—"Though for some Indians getting calloused is too much trouble." The tongue-in-cheek style wins many a wry chuckle or hilarious laugh.

In "The Answer" the serious note is struck: "We are alone, each one of us . . . We cannot borrow morals. They are ours or they do not exist for us." A number of Mr. Menen's ideas will stick in the mind to tickle the fancy, and some observations will start reactions of very wholesome and constructive thought.

MARGARET SCOTT LIENERT

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## THE WORD

"And now the Pharisees . . . met together; and one of them, a lawyer, put a question to try Him: Master, which commandment in the law is the greatest?" (Matt. 22:34-36; Gospel for 17th Sunday after Pentecost).

The Gospel for the seventeenth Sunday after Pentecost falls into two not particularly connected parts. The second half of the liturgical excerpt records a clash between Christ and His critics on a point of Jewish theology which no longer holds much significance for the contemporary Christian. It is enough for us that our Saviour here argues His divinity in a dialectic more convincing to His hearers than to His readers now.

The first half of the Gospel repeats almost word for word those two fundamental precepts of God's law which were dutifully recited by that other lawyer who elicited the parable of the Good Samaritan, as recorded in the Gospel of five weeks ago.

We might suspect at once that holy Mother Church is not repeating herself either pointlessly or because she is running short of Gospel passages, but because nothing so obviously merits deliberate and calculated repetition as the twin precepts which perfectly epitomize the entire wide range of our moral obligations. As our Lord had said succinctly and most truly to the lawyer on that other occasion,

MARY STACK McNIFF contributes frequent reviews to the *Boston Pilot*.

RUDOLPH E. MORRIS is assistant professor of sociology and political science at Marquette University.

PHILIPS TEMPLE is librarian at the Riggs Memorial Library, Georgetown University.

WALTER O'HEARN is UN correspondent to the *Montreal Daily Star*.

REV. WILLIAM A. DONAGHY, S.J., superior at Campion Hall, North Andover, Mass., is active in retreat work.

CORNELIUS S. MCCARTHY is coordinator of the Department of Journalism at Duquesne University.

REV. VICTOR R. YANITELLI, S.J., teaches modern languages in the College and Graduate School, Fordham University.

"Do this, and thou shalt find life." In other words, *This is it; this is the package; this is all there is to human obligation and moral life.*

Clearly, our Saviour's contemporaries felt that the real problem in connection with the two great commandments lay in the word *neighbor*. They couldn't have been more wrong. The problem—and it is a thorny one—lies exactly where we would expect: it lies in that troublesome word *love*.

The difficulty about keeping the two basic commandments of God's law would be comic if it were not so aggravating. The trouble with loving God is simply that it will always be genuinely hard for us to love someone whom we cannot see. The trouble with loving our neighbor is simply that it will always be genuinely hard for us to love those whom we see altogether too much.

This quite harried reporter shares with all earnest Christians a profound yearning to see God no longer darkly, as in a mirror, but face to face; but he sometimes yearns as passionately that he might habitually see his neighbor darkly, as in a mirror, and not so all-fired face to face.

VINCENT P. MCCORRY, S.J.

## THEATRE

OKLAHOMA!, the first of the Rodgers-Hammerstein smash hit musicals, has returned to New York for a limited run before taking off on a nationwide tour. Richard Rodgers and Oscar Hammerstein 2nd, composer and author, have purchased the property rights in the show from the Theatre Guild, offering the production at City Center.

While the playbill features most credit lines familiar to audiences since the original production—Rouben Mamoulian, director; Agnes de Mille, dances; Lemuel Ayers, settings and Miles White, costumes—a new name has been added, that of Jerome Whyte, who staged the present production.

If Mr. Whyte has made any departures from Mamoulian's direction of the virginal production the changes are hardly perceptible to the naked eye. Numerous changes in acting personnel, however, are more than obvious, since only one member of the company that opened on Broadway on the last day of March in 1943 is included in the newly assembled cast.

The first actor who interprets a character, investing twenty or more

Fortunately, there is a solution to this vexing problem, and the solution, as already suggested, resides in the ambiguous word *love*. By the mercy of God, neither of the great commandments obliges us to *like* anybody; we are only commanded to love. If anyone doubts that there exists a huge difference between loving and liking, he need only ask himself whether or not it is possible to command anyone to *like* anything. Liking is a matter of taste, and taste is hopelessly and notoriously recalcitrant; it cannot be ordered, or ordered about. Loving, unfortunately for humanity's great romantics who are sometimes also humanity's great fakers, really is a matter of volition, and so we actually can be commanded to love; as, indeed, we are.

It's a pity, of course, that loving either God or man is not the pleasant and honeyed thing it sounds. "*God so loved the world*," says St. John bluntly, "*that He gave up His only-begotten Son*": to death, even the death of the cross. Love is frequently not much fun, as no one knows better than God our Lord; hence the two great divine imperatives.

lines of dialog with voice and emotion, creates a norm against which all succeeding actors in the role are measured. Nostalgia sits beside every member of the audience who remembers the first Laurey, Curly and Ali Hakim. The new people in the roles must play against a swarm of resurgent memories. The only fair comment on their efforts is to say that their collective performance is a capable rendering of a melodious and richly sentimental love story.

Although it has been ten years since *Oklahoma!* first delighted a New York audience, the bitter-sweet romance retains the freshness of the prairie wind that swept through the St. James at its opening performance. Presented as an entertainment show by the Theatre Guild, making a last desperate effort to stave off bankruptcy, the pastoral love story quickly became the wonder show of the season, causing a stampede of theatregoers at the St. James box office. The Theatre Guild, after a succession of lean years, began to get reacquainted with the nice crinkly feeling of folding money.

Gradually, discerning playgoers discovered that behind the facade of light entertainment was the structure of a new theatrical form, and that the catchy tunes people were humming all over town were not just a string of songs but were integrated in a buoyant folk opera. Holding the St. James for a phenomenal run, the show proliferated into several road companies,



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### 7. THE WORLD'S FIRST LOVE

McGraw-Hill. \$3.50 *By Fulton J. Sheen*

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NEW BEDFORD, Keating's, 562 County St.  
NEW HAVEN, The Thomas More Gift Shop,  
1102 Chapel St.  
NEW YORK, Benziger Bros., Inc., 26 Park  
Place.  
NEW YORK, P. J. Kenedy & Sons, 12 Barclay  
St.  
NEW YORK, Frederick Pustet Co., Inc., 14  
Barclay St.  
OKLAHOMA CITY, St. Thomas More Book  
Stall, 418 N. Robinson.  
OMAHA, Midwest Church Goods Co., 1218  
Farnam St.  
PHILADELPHIA, Peter Reilly Co., 133 N.  
13th St.  
PORTLAND, Ore., Catholic Book & Church  
Supply Co., 314 S. W. Washington St.  
PROVIDENCE, The Marian Book Shop and  
Lending Library, 63 Washington St.  
RICHMOND, Taylor F. Campbell Religious  
Goods Shop, 123 N. 8th St.

ROCHESTER, Trant's, Inc., 98 Clinton Ave.  
North.  
ST. LOUIS, B. Herder Book Co., 15-17 South  
Broadway.  
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ley St.  
SAN FRANCISCO, The O'Connor Co., 817 Sut-  
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SCRANTON, The Diocesan Guild Studios, 209  
Wyoming Ave.  
SEATTLE, Guild Book Shop, Inc., 1328 6th  
Ave.  
SEATTLE, The Kaufer Co., Inc., 1904 4th Ave.  
SOUTH BEND, Aquinas Library and Book  
Shop, 110 East La Salle Ave.  
SPOKANE, De Sales Catholic Book Shop, 10  
Wall St.  
TOLEDO, John A. Reger Catholic Supply House,  
615 Cherry St.  
VANCOUVER, The Kaufer Co., 898 Richard  
St.  
VANCOUVER, Vancouver Church Goods, Ltd.,  
431 Dunsmuir St.  
WASHINGTON, D. C., William J. Gallery Co.,  
713 11 St., N. W.  
WESTMINSTER, Md., The Newman Book  
Shop.  
WHEELING, Harry D. Corcoran Co., 2139  
Market St.  
WINNIPEG, Can., F. J. Tonkin Co., 214 Bas-  
santyne Ave.

The stores listed above report their best selling books during the current month. Popularity is estimated both by the frequency with which a book is mentioned and by its relative position in each report. The point system,

plus the geographical spread of the stores, gives a good view of Catholic reading habits. Appreciation for the service can best be shown by patronizing the stores.

each of which duplicated the success of the original production in New York.

Veteran *Oklahoma!* fans will welcome the newest production of the show as an invitation to indulge the luxury of nostalgia, while younger theatregoers will encounter a strange and exhilarating experience. The revival, however, makes life less beautiful for professional observers of the stage. So many roses have been tossed at the show, it has been lauded with so many superlatives, that a reviewer who has already commented on the beauty of the story finds his bag of adjectives embarrassingly empty.

THEOPHILUS LEWIS

## FILMS

ISLAND IN THE SKY is adapted from Ernest K. Gann's semi-best-selling novel of several years ago which fell heir to some free publicity lately. A prison inmate submitted a typed copy with a new title to a publisher. The manuscript was accepted and was in the process of being printed when a sharp-eyed critic disabused the publishing firm of the notion that they had uncovered a new O. Henry.

The novel, from which Mr. Gann himself fashioned the screen play, is a modest and not particularly memorable one which is perhaps what suggested it as a good bet to plagiarize. It concerns a group of fliers whose plane makes a forced landing in a virtually uncharted arctic waste.

Almost without food and fuel in forty degrees below zero weather and their position known to the outside world only in terms of a several hundred mile radius, the crew's chance of survival seems very slim. The rest of the picture cross-cuts their battle, spark-plugged by pilot John Wayne, to stay alive and the unflagging and skilfully coordinated efforts of a group of civilian and military fliers (Lloyd Nolan, Andy Devine, Walter Abel, etc.) to find the proverbial needle in the endless frozen wilderness.

William Wellman's direction captures remarkably well the feeling of brotherhood among professional aviators. It also mounts an inspiring story of courage for the *family* with considerable realism and some stunning aerial photography. Neither direction nor script, however, quite convey the inner dignity of outwardly inarticulate men and consequently some of the picture's fine sentiments smack of

triteness rather than genuine simplicity.

(Warner)

MR. SCOUTMASTER exploits for considerably more than it is worth a situation which is a "natural" for getting laughs: Clifton Webb at his most fastidious and remote, forced into the rough-and-tumble occupation of scoutmaster. To bring about this ludicrous state of affairs Webb plays a radio writer-performer named Robert Jordan.

Whether it is by design or accident that he bears the name of the original gentleman for whom the bell tolled, he is badly in need of learning that no man is an island. In fact, he is in danger of losing his sponsor unless he can humanize his radio program to appeal to teen-agers. It is with this end in view that he undertakes the role of mentor to a normally fiendish group of growing boys.

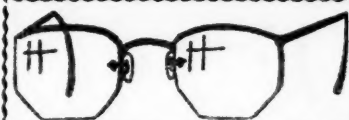
The ensuing complications include the expected quantity of slapstick humor and also a growing affection on Webb's part for an appealing would-be cub scout (George Winslow) with a sad and soap-opera-ish home situation. How Webb rejoins the human race makes an entirely pure and edifying story for the *family* but its humor is mechanical and its sentiment distressingly synthetic. (20th Century-Fox)

ARROWHEAD. Following the release of *Broken Arrow* three years ago came a flood of pictures which reversed precedent by dealing with good Indians and bad white men. The formula was always more or less the same. The Army, usually with the support of some dastardly civilians who were conspiring to put the blame for their own skullduggery on the red man, was muddle-headedly determined to exterminate the Indians but was ultimately thwarted by the efforts of an intrepid Indian scout.

In the current season *Arrowhead* qualifies as original by reversing this formula. According to Charles Marquis Warren's script the muddle-headed cavalry (led by Brian Keith) is accepting at face value a treaty concluded with the Apaches and is consequently marching straight into an ambush prepared by the perfidious redskins (headed by Jack Palance at his most sinister). The troupe is saved from complete annihilation only by an intrepid Indian scout (Charlton Heston) who is almost psychopathically committed to the view that the only good Indian is a dead one.

Under Warren's direction this throw-back to the old cowboys-and-Indians pictures adds up to a vigorous if hardly constructive Technicolor Western for adults. (Paramount)

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SEPTEMBER 19 ISSUE

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Doubleday	604
The Grail	604
P. J. Kennedy & Sons	607
Sheed & Ward, Inc.	603

### SPECIAL SERVICES

Blarney Castle Products	612
Conception Abbey Press	608
John J. Hogan	611
Mack-Miller Candle Co.	iv
Newman Bookshop	611
C. F. Petelle	609
Quebec	609
Will & Baumer Candle Co.	ii
Notices	612

### SCHOOLS AND COLLEGES

Caldwell College	iii
Gilmour Academy	iii
Good Counsel College	iii
Immaculata College	iii
Marymount College	iii
Mt. St. Mary	iii
College of St. Rose	iii
College of St. Teresa	iii
Trinity College	iii
Academy of Mt. St. Vincent	iii
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## CORRESPONDENCE

### Hymns and congregations

EDITOR: Re training of Catholic youth in congregational singing (AM. 9/5, p. 530). Vocal expression in the Mass and at Church services will bring joy to millions who have attended in silence for so many years—too many years of voicelessness.

But when the instruction of the young begins, please teach us adults too.

In a new little church in Westchester County, N. Y., St. Eugene's, the pastor has a very capable woman leading, teaching and singing with a parish choir. I understand his intention is, when that group is completely trained, to spot them through the church so as to sweep along with them little individual groups of hitherto silent parishioners.

(MRS.) RUTH ELINOR TREND  
Bronxville, New York

EDITOR: While any new hymnal of both musical and literary quality will always be welcome, we should be aware that the Church in this country is not presently without one. The late Nicola A. Montani, one of the founders of the St. Gregory Guild and predecessor of Rev. Richard Ginder as editor of the *Catholic Choirmaster*, compiled one which meets both these requirements.

His *St. Gregory Hymnal* (St. Gregory Guild, Philadelphia, Pa. Complete edition [words and music], \$3; Singer's edition, \$2) contains the music of such masters as Schubert, Bach, Palestrina, Haydn, Gounoud, St. Saens and Franck.

Mr. Montani pioneered in the work of bringing Gregorian chant into congregational use in this country. In our zeal for the new, let us not overlook the work of this great man, for whom liturgical music was an apostolate and a life-work until his untimely death a few years ago.

(REV.) FREDERICK J. MCTERNAN  
Bayonne, N. J.

### Challenge challenged

EDITOR: "Catholic challenge: the liberal arts," in your Sept. 5 issue, was a worth-while article. It is rather unfortunate, though, that so many champions of scholarship allow jealousy of the sciences to color so many of their endeavors. So deep is this feeling that a reminder that science and mathematics embrace a goodly fraction of the liberal arts is sure to be greeted with a tolerant smile.

I realize, of course, that Mr. Moloney was a bit loose in his language when he confused science with technology and business. Much of the great scholarship of the last centuries has been in the sciences. Possibly too much. But, does the fact that men have employed this knowledge for evil purposes make a study of God's universe any the less liberal?

Ten years ago Mark Van Doren decried this elimination of mathematics and science from education. His explanation was none too flattering to his fellow humanists. To use Mr. Moloney's words, "Half-men, unquestionably, are the typical product of American higher education today."

WILLIAM C. DOYLE, S.J.  
Rockhurst College  
Kansas City, Mo.

### Author meets critic

EDITOR: It has for some time now been my suspicion that AMERICA is one of what are referred to as the intellectual magazines.

For a while I ascribed this belief to ugly rumors circulated by unemployed illustrators, photographers and display artists. These people, at natural odds with those periodicals which offer them no medium for artistic expression or photographic display, find few more deprecatory terms for such publications as yours than "intellectual" or "highbrow."

Now I never did know just how much truth there was in such statements, one way or another. But then I never cared much one way or another. I carry an I.Q. of around 150 or so, and my interests generally coincide with your editorial policies, so I figured we were pretty evenly matched.

But that is all over now. I don't know how long you've been featuring articles like "My mother," by Andrew Braddock, in your Aug. 22 issue. That article was my first, and last, encounter with this writer.

It is not that I resent having to refer to Merriam-Webster every other paragraph. It is just that I do not have available to me the two or three dozen books, reference to which is necessary to follow out Mr. Braddock's literary allusions.

I fear that nine out of ten of your readers are in the same boat—if the proportion is not nearer to ninety-nine out of a hundred.

BILL RYAN  
San Diego, Calif.